1: Nimuendaju E-5 (1929-1936) 1946 SO8 Timbira SO8

133 in the watersheds, where a tougher stratum of rock offered more vigorous resistance to weathering. Seldom does the elevation of these *serras* exceed a hundred meters above the valley bottom, and everywhere it remains below three hundred meters above sea level. Notwithstanding their insignificance, however, these hills have played a great part in Timbira history, since their steep walls formed natural forts to which the Indians retreated on the approach of enemies.

There is no statement concerning Timbira tribes ever inhabiting the low coastal steppes of Maranhão, which are periodically exposed to inundations; but the more northerly tribes of this branch did formerly share the lake region, well stocked with fish, that extends on both sides of the lower Pindaré, Grajahú, and Mearim. [182] However, the true home of the Timbira people lies in the arid steppe: only there—not in the primeval Amazonian forests—was it possible for the peculiar Timbira culture to evolve.

132 The climate is noticeably drier than in the adjacent Amazonian area. Unlike the territory farther east and southeast, the country does not suffer the terrors of a drought, yet there is a definite dry season from July until December. This sharp division into a rainy and a dry period affects not only economic but also social life.

Naturally on cloudless days the tropical heat from the sun is intense in the open steppe, and after noon the sand grows so hot that even Indians cannot stand on it with comfort. But after midnight the temperature often drops to such an extent that a fire is required outdoors, especially if a wind should begin to blow before sunrise.

Conquest and White Settlement

175 The Timbira country was simultaneously occupied by civilized newcomers along four distinct avenues of approach: (1) from São Luiz do Maranhão up the Mearim and Itapicurú; (2) from Pará up the Tocantins; (3) from Goyaz down the Tocantins; (4) from Bahia across the steppes to the northwest, across Piauhy.

Oddly enough, it was the last of these attempts at settlement that proved most potent and most significant for the Indians, for in the seventeenth century and the beginning of the eighteenth Bahia was a center for Portuguese colonization, while São Luiz, Pará, and Goyaz formed mere outposts.

The Portuguese probably did not come into close contact with the Timbira until after the expulsion of the French from the island of Maranhão. Then, in 1624, Bento Maciel Parente, notorious as a butcher of Indians, established a fort at the mouth of the Itapicurú, below the present town of Rosario, and afflicted the tribes of the vicinity by his slave raids.[1] Then followed Jesuit activity: in the 'sixties of the seventeenth century, the missionaries labored hard with the Guajajára, a Tupí tribe that at every opportunity fled back into the woods. They also had stations on the Itapicurú and Monim, but these failed to exert any influence on the savage Kaikaí and Uruatí suffering grievously from attacks by them. Throughout the remainder of the seventeenth century, indeed, until 1731, the Portuguese fought for the possession of northeastern Maranhão, between the Itapicurú and the Parnahyba. Whether the aborigines of that region included Timbira, remains unascertainable. At all events, the tenacious resistance of diverse Indian tribes rendered progress along this line relatively slow.

In the meantime the Jesuits, accompanied by military escorts, also entered the Tocantins area.[2] In 1763, a troop of Paulistas appeared, probably descending the Tocantins. They were headed by Pascoal Paes de Araujo, who enslaved the peace-

[1] Berredo, Annaes, 1:191. Saint-Adolphe, Diccionario, "Itapicurú Grande."
[2] Nimuendajú, The Apinayé, 1.

1: Nimuendajú E-5 (1929-1938) 1946 SO8 Timbira SO8

175 able Guarajú on the right bank of the lower Tocantins in defiance of the ordinances of Capitão Francisco da Motta Falcão, who had been dispatched against him from Pará.[3]

In 1674 the conquest of Piauhy was inaugurated by an expedition against the aldeas of the "Gurgas" (Gurgueia); it started from the Rio São Francisco and was led by Domingos Affonso, Julião Affonso, and others.[4] In 1694 there followed Francisco Garcia de Avila's great expedition with 1350 men to the region of the Itapicurú headwaters.[5] Paranaguá was founded in 1698,[6] and in 1722 Villa da Moxo (subsequently known as Oeiras) was laid out as the capital of the new capitania Piauhy. For 1728 there is a record of a great Timbira invasion in this locality,[7] the first literary mention of the people, proving that they then lived east of the Parnahyba as well. However, their range there could not have been very extensive, since the lower Rio Poty was held by the tribe of that name,[8] while the Aruá lived in the municipio Valença; the Jaicó, on the upper Gurgueia and Canindé; and to the west of the Gurgueia, the Gogué and Akroá. In other words, the Timbira east of the Parnahyba were probably restricted to the district of the lower Canindé, Piauhy, and perhaps also of the Gurgueia. Their last remnants in that territory seem to have been annihilated during the Akroá wars.[9] In 1763 and 1769 there are still records of wars against the Timbira of Piauhy.[10] Subsequently, the Gogué and Akroá—demonstrably of the Akwẽ, not the Timbira, branch of the Gê—are the only tribes referred to for that area.

In 1764 there was established São Bento dos Pastos Bons between the Parnahyba and the upper Itapicurú. Thus, in the vicinity of Caxias the wave of colonization from Bahia met that following the course of the Itapicurú from the coast of Maranhão onward.

After 1782 Goyaz and Pará had scant intercourse via the Tocantins. In 1808 there appeared at this river the trader Francisco José Pinto de Magalhães, coming from Goyaz. In 1810 he made peace with the Krahô', who had been defeated in the previous year, and founded the settlement of São Pedro de Alcantara on the site of what is today Carolina. About the same time the stockbreeder Elias de Barros, starting from his fazenda on the Rio Sereno, had reached the Tocantins, descending the Rio Manoel Alves Grande, and had established a land connection with Goyaz.[11]

Thus by 1810 there had arisen in the southern part of Timbira territory a zone of settlement that extended uninterruptedly from east to west straight across southern Maranhão, from the Parnahyba to the Tocantins—a zone that was gradually to widen northward. This was the classical period of the *bandeiras*, about which Ribeiro—for many years an eyewitness and an occasional participant—has registered interesting details.[12]

The relations between the newcomers and the Indians were treated as the settlers' private affair until the aborigines attacked the settlements in order to bar further

[3] Berredo, Annaes, 2:212-216.
[4] Pereira da Costa, Chronologia, 7, 8. Pereira de Alencastre, Memoria, 14, 19.
[5] Penetraçao, 79.
[6] Pereira de Alencastre, Memoria, 15.
[7] Annaes, 3:26[illegible].
[8] Pereira de Alencastre, Memoria, 52.
[9] *Ibid.*, 35, 36.
[10] Annaes, 2:92; 8:22.
[11] Marques, Apontamentos, "Carolina"; "Manoel Alves Grande." Ribeiro, Memoria, § 72. Pereira de Alencastre, Annaes, 28:82, 87. Cunha Mattos, Chorographia, 37:375. Almeida, Carolina, 13.
[12] Ribeiro, Memoria, §§ 75–79; *idem.*, Roteiro, 75–79.

1: Nimuendaju E-5 (1929-1936) 1946 SO8 Timbira SO8

175 encroachments or attempted to recover lost territories. Then the settlers would invoke aid from the government, which, however, in the main let them shift for themselves. In several instances the border commandant did furnish some regular troops or even assumed personal charge. But typically an attack on a fasenda was followed by a bandeira. This never comprised more than 200 men since many of the prospective able-bodied recruits evaded service by flight. It always required a month or two to get such a troop ready to march. Undisciplined and uninterested in their enterprise, poorly armed and even less adequately equipped with ammunition, these men were quite unfit to inflict a decisive defeat on warlike tribes or to bring them into subjection. As a matter of fact, until Ribeiro's period, 1819, such raids against the Gamella of Codó, the Čą'kamekra, and the Pųkóbye invariably ended with a more or less serious defeat of the bandeira, whose purposes the Indians thwarted by simply retreating to their natural strongholds, the rocky eminences scattered all over the country.

Where force of arms failed the colonists often sought to gain their ends by false proposals of peace and mendacious promises, made through interpreters to the fortified Timbira; those who trustingly met the bandeira were then enslaved or massacred. Ribeiro cites several instances of such treachery, which victimized the Čą'kamekra, Põrekamekra, and Augutgé. This behavior, according to him, more than all causes rendered a peaceable solution of the Indian problem impossible. Further, after fruitless efforts against their true enemies, the bandeiras repeatedly turned against weaker and peaceable tribes, which they attacked and enslaved without cause. Foremost among those addicted to this policy were the inhabitants of São Pedro de Alcantara, led by its founder, Magalhães, and aided by their Krahõ' allies.

According to Ribeiro's explicit statement, the Indian wars were due to the colonists' craving for slaves rather than to the need of opening up new territories. The Portuguese government in general prohibited the enslavement of Indians, but by a decree (1808) had lifted the ban under certain conditions with respect to the Botocudo of Minas Geraes. The settlers of Maranhão were only too eager to extend this provision to the Timbira and Gamella. For that reason they tried in every possible way to bring them into the category of "Botocudo," either by emphasizing their labrets and earplugs or by attempting to prove historically that the natives of Maranhão were identical with Botocudo hordes from Minas which the Coroados had driven to the boundaries of this province in 1758."

The year 1811 witnessed the first complete descent of the Rio Grajahú, but sundry attempts at settlement along its banks (1814–1817) all failed in more or less tragic fashion. In 1841 travelers from São Luiz laid out Barra do Corda. In 1848 there started from Pará the first attempt at a military colony on the site of what is now Imperatriz, though its actual establishment was achieved only four years later. In 1850, emanating from Goyaz, were founded the missionary stations of Piabanha and Pedro Affonso on the Tocantins, being designed for the Šerénte and the Krahõ'.

In the second half of the nineteenth century the resistance of the Timbira, weakened by war and disease, perceptibly waned. The dreaded Matteiros (=Čą'kamekra) and Gaviões (=Pųkóbye) made peace, as did the Timbira of the Pindaré, Grajahú, and Mearim; the bandeiras grew rarer and finally ceased. However, no true and honest peace ensued; endless friction had at last inured the conflicting parties to bearing with each other after a fashion, yet at bottom bitter hostility prevailed.

[redacted]

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175 This maladjustment is rooted in the weakness of the Portuguese-Brazilian colonization in this area. For the earlier and largely even the present fazendeiros of the sertão of Maranhão must not be pictured in the image of the landed gentry of Rio Grande do Sul or São Paulo. On the contrary, they have been predominantly recruited from among miserable and culturally backward folk. Owning a handful of livestock, they lay claim to hundreds of square kilometers of land, where they do little cultivation and nothing to promote law and order. Devoid of public spirit and social solidarity, each individual vegetates for himself. As long as he still fears his Indian neighbor, the settler will swallow his hatred and repugnance, flatter a *compadre* who meets him with self-assurance, play the part of a disinterested friend, and connive at stock lifting.

On the other hand, the feeble bandeira warfare and the infamous treachery of the trucebearers could hardly inspire the Indians with esteem for their civilized neighbors, nor did the colonists' affected amiability deceive the natives as to their true sentiments. The Indian still considers his hereditary territory as his own, irrespective of whether the settlers have duped a chief into permitting them to reside there. The native treats it as a foregone conclusion that he may, from time to time, appropriate a head of livestock from the herds kept on the Indian land—all the more so because hunting always decreases as the cattle increase. Ultimately a stage is reached when the tribe is so weak and settlers have encroached to such a degree that they drop the mask of friendship. Now the colonist assumes the role of lord and legal master of the entire tract: by chicanery, threats, violence, if not wholesale massacre, he tries to rid himself of his erstwhile *compadres*. This is the point reached by virtually all Timbira tribes nowadays; their scant remnants form only tiny enclaves within the territory occupied by Neobrazilian ranchers and farmers.

175 648 So far as they affect the Timbira, a few words suffice concerning the earlier governmental decrees and the present Indian Welfare Service (Serviço de Protecção aos Indios). Those ordinances issued in the interest of the Indians as a rule remained wholly futile; and the Welfare Service has likewise failed to abolish the principal abuses during the twenty-eight years since its establishment. An ideal institution on paper, it is rendered ineffective by administrative red tape, by the lack of suitable personnel, and the meager appropriations for so arduous an undertaking; moreover, the funds allotted sometimes fail to be disbursed for years. Though unable to prevent or punish the massacre of the Kénkateye in 1913, the Service nevertheless represents the Indians' sole official safeguard. It must be credited with having aided them in many minor difficulties; and they have often been saved from deeds of violence merely because the would-be perpetrators were afraid of the Indian agent in Barra do Corda. The revolution of 1930 rendered even this last protective agency on the Indians' behalf wholly ineffective.

Not a single Timbira tribe owns a square meter of land by Brazilian law or *de facto*. Ever since the fighting subsided, innumerable delegations of these tribes have petitioned the state and the federal government to stop further encroachments on their land. These embassies have always been amicably welcomed and assured of their rights, but there has never been the slightest effort to validate them. Instead of such legal recognition the Timbira have received governmental alms, such as clothing and tools. Even nowadays annual delegations turn up in the several state capitals, but they rarely mention land any more, contenting themselves with asking for gifts.

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they otherwise use for the Krîkatí. The extension is explained by the Apinayé tradition which conceives all other Timbira tribes as offshoots of the Krîkatí.[88] Literally, the term signifies "ostrich tribe."

A genuine name distinctive of their ethnic unit in its totality is thus lacking among all these tribes, for which reason I have retained the term Timbira.

The neighboring Tanetehára (Tembé-Guajajára) of Tupí stock designate the Timbira as ąwįwa. Fróes Abreu spells it "Awã," but I do not consider the word identical with Guaraní awá (man, Indian), but rather incline to see a connection with awí (different), with the secondary meaning of "false, incorrect."

The preceding chapter has demonstrated the ineffable confusion and uncertainty in the use of tribal names by various authors. As indicated, the same tribe under three synonyms occasionally figures as three separate tribes, even in the same publication. Hence it is worth while bringing order into this chaos by a closer study of the history of each tribe by itself.

Historical Survey of the Several Timbira Tribes

1. The Timbira of Araparytíua

The Timbira living on the middle Gurupy at about 3° S. latitude immigrated into that region from the Pindaré not earlier than the second half of the last century. Initially they seem to have formed part of Ribeiro's "Timbira do Baixo Mearim," to whom he assigns as their true habitat in 1819 the region west of the Pindaré.[89] But they had evidently not been living there very long, for the Jesuits who resided along this river in the seventeenth and eighteenth centuries make no mention of them, referring only to the Guajajára and Amanayé.

In 1820 Pereira do Lago knows of some Timbira a short distance west of Monção, along Lakes Acará, Acaryuassú, and Jacaréuassú; at that time they were only to a slight degree hostile.[90] But as late as 1855 we learn of the order to found an aldeamento in Capivary because of the frequent attacks of the Timbira on the farmers of the Vianna municipio. The tradition of the descendants of Gamella now resident there actually confirms the presence of Timbira among the Indians of Capivary at approximately that period.[91] Possibly there is some connection between this attempt to settle the Timbira among the Gamella and the migration toward the Gurupy.

In 1862 Governor Araujo Brusque reports two Timbira bands on the Gurupy as having emigrated many years ago from Maranhão. Numbering 100 to 150, they were said to dwell on the Pitinga, a western tributary of the Uruahim, and at Anajatiua; to roam about without fixed habitations; and to have previously been in constant warfare with the Tembé.

On the Gurupy the Timbira, as well as other tribes, came under the official superintendence of that notorious exploiter of Indians, Polycarpo José Tavares, of whom it is still said that Heaven paralyzed both his hands in punishment for his misdeeds. Rebelling against their tormentor at the beginning of the 'eighties, the Timbira returned to the Pindaré under the leadership of their chief Marayú. After his death they reappeared on the Gurupy in 1889, at first living at Pedro de Amolar, where they were afflicted with the measles, whereupon they moved very close to the Tembé village of Praia Grande, attaching themselves to the Neobrazilian family Ayres Pereira. When this family moved downstream to Bôa Vista, part of the Timbira

[88] Nimuendajú, The Apinayé, 169.
[89] Ribeiro, Memoria, § 25.
[90] Itinerario, 113, 114.
[91] Nimuendajú, The Gamella Indians, 11.

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619 175 167 721 accompanied them, founding near by the aldea of Peleguim under the chief Francisco. Others remained near Praia Grande under the leadership of a fugitive from justice named Marciano.

In 1900 these Timbira were reinforced by some twenty new migrants from the Pindaré. In that area chief Karinẽ"s band, which lived along the Riacho Gallego, had been exterminated by the Guajajára, who were aided by a rubber-gathering expedition. The survivors, led by chief Manoel Pixuna, fled to their tribesmen on the Gurupy.

In 1903 the Urubú attacked and killed several members of an encampment of these Timbira on a western affluent of the Gurupy-una, where they were gathering capahi oil. In 1906 the aldea of Peleguim reunited with that of Praia Grande. A new epidemic of measles claimed its victims, among them the "chief" Marciano, whereupon the survivors once more joined the Ayres Pereira family, which after being ousted from Bôa Vista by the Urubú had resettled upstream at the mouth of the Araparytíua.

619 161 191 177 During a six months' stay on the upper Gurupy in 1914 and 1915 I encountered this group several times. They were by then reduced to a population of 41, but in contrast to the Tembé had remained comparatively pure. They were peaceable, trusting, and loyal. Most of the men, but only a few of the women, spoke some Portuguese; however, in consequence of their proximity to the Tembé of Praia Grande, nearly all spoke likewise the Tupí dialect of that tribe. Among themselves they conversed exclusively in their rough, guttural Timbira tongue; the chief, Pedro Čumeré, dictated to me a list of sixty-two words, for the most part reproduced in my Vokabular der Timbiras von Maranhão und Pará.

[115]

619 177 Even in their own settlement—a bare hundred paces from the Ayres Pereira household—they wore more or less clothing and had abandoned the ancient mode of dressing the hair. Only the older men still had extended ears, but removal of eyebrows and lashes was still a general practice. Bows and arrows were used only to shoot fish, having been superseded by firearms in the chase.

A year before my arrival they had celebrated an old-style festival, with racing logs and masks. Of these I was able to view the remains: cylindrical headdresses with two long horns and a feather mosaic; their term ku' uxį'd corresponds to the Rąmkõ'kamekra kõkrį't.[*] It had been the very last festival of the kind, for the only elder capable of conducting it had died since the performance.

[241] 619 178 161 At the time of my visit the Timbira had unfortunately given up farming, to which they had begun to devote themselves, in order to gather capahi oil, hire themselves out as river boatmen, or otherwise enter the service of the rubber gatherers, a mode of life bound to lead to economic and social ruin. Nevertheless they maintained their population for some years to come, for the census of 1919 sets their number at 43. Today, after their transfer by the Serviço to the Tembé station (Felippe Camarão), at the mouth of the Jararaca, there are said to be only a few survivors.

I could not ascertain a tribal name for these Timbira, possibly because the bands that emigrated from the Pindaré at different times belonged to different tribes which united only on the Gurupy. In their earlier home on the Pindaré there are no longer any Timbira.

2–3. The Krẽyé of Bacabal; the Kukóekamekra

619 101 These two tribes, together with the extinct Pobzé, probably correspond to Ribeiro's "Timbiras do Baixo Mearim,"[**]—people, he declares, who are called "Guajojaras."

[*] It designates a water monster and the society named after it.

[**] Ribeiro, Memoria, § 57; Roteiro, 26.

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In 1818–19 they were roving between the lower Mearim and the Grajahú, remained wholly inaccessible, and by their incursions greatly damaged the property of settlers as far as Cantanhede, down the Itapicurú. Southward they roamed almost to the vicinity of the present Barra do Corda in order to visit the great arrow-reed stands at the Caxoeira da Canna braba of the Mearim, where they occasionally had hostile encounters with the Rąmkõ'kamekra and Čą'kamekra.

Since 1850, but especially since 1853,[a] the Krẽyé and Pobzé began to present themselves peaceably in considerable numbers before the settlers at Bacabal on the Mearim, so that the government had the colony Leopoldina established for them. Allegedly in that year it held 500 men fit to bear arms, an obvious exaggeration, for the total Indian population to be settled in the two colonies of Carú (Guajajára) and Leopoldina was estimated at only 2000. As early as 1855 a fever epidemic afflicted the colony, carrying off many and driving others to flee back to the woods. In Marques' time, which so far as his records go does not extend later than 1862, a count in Leopoldina still yielded 336 Indians: 158 "Timbira" (= Kukóekamekra); 87 Cremzés (= Krẽyé); and 91 Pobzé. This is the last mention I can find of the Pobzé.

In 1913 I met one of these Krẽyé in São Luiz and secured from him a word list and several traditional stories. The census of 1919 mentions two settlements: Cajueiro with 43 Crangés (= Krẽyé); and Santo Antonio with 30 Timbira (= Kukóekamekra). They are still situated in close proximity to each other in the forest region west of Bacabal between the Mearim and Grajahú, nearer to the latter. The Pobzé seem to be wholly extinct.

The word Krẽyé is derived from krẽre (dwarf parrot); while Kukóekamekra is traceable to kukóe (monkey [*Cebus* sp.]). The speech of the two minute tribal remnants is said to present no differences.

4. The Krẽyé of Cajuapára

The Krẽyé of Cajuapára, nowadays simply known as Timbira among Neobrazilians, are not by any means a band of seceders from the Bacabal tribe of that name, but a quite distinct Timbira tribe that merely happens to share the same designation. This separateness extends even to speech: while the Bacabal dialect greatly resembles that of the Timbira of Araparytíua, the Krẽyé of Cajuapára and linguistically closest to the Kre' pų'mkateye and Pųkóbye. The Cajuapára call themselves Krẽyé, but are known to neighboring tribes as Pihą'kamekra (pihą', weaverbird [*Cassicus* sp.]), which Neobrazilians have transmuted into Piocamecrans, Pivócamecras, and Pivocas.[b] The Amaneyé, of the Tupí linguistic stock, also speak of them as Pihó.

Their earlier habitat was on the Embira Branca, a sizable brook that empties into the Tocantins a little below Imperatriz.

In 1848 the Carmelite Brother Manoel Procopio took over the missionary work in the military colony of Santa Theresa (now Imperatriz), which had been recently founded by the authorities of Pará. At that time there were two Gragé Indian aldeas near by, one a quarter of a mile from the post and the other a mile beyond the woods, with a joint population of over 200.[c]

In 1851 the missionary moved to São João do Araguaya, but since his efforts

[a] Marques, Apontamentos, "Colonisação." Sotero dos Reis, Machado, 619.

[b] Cazal, Chorographia, 1:293. Marques, Apontamentos, "Carolina." Moura, De Belém a S. João, 281. This last author erroneously locates the tribe on the Rio do Somno.

[c] Marques, Apontamentos, "Santa Theresa."

1: Nimuendaju E-5 (1929-1936) 1946 SOS Timbira SOS

among the Apinayé proved a failure, he soon returned, subsequently conducting the Santa Thereza mission for a number of years.[a]

In 1859 Ferreira Gomes[b] visited a settlement of the Krẽyé, whom he oddly designated as "Carajás." It was situated near Imperatriz and had from 50 to 60 inhabitants, who were ill nourished and very poorly off.

A tribal list of 1861 by Marques registers wild and tame Pivócas in the company of Coroados (?) at the Pindaré headwaters; wild, as well as some tame, Pivócas-mecras in villages near the Tocantins; and wild and tame Gregês between the Rio Capim and Santa Thereza. It is true that his list is not very trustworthy, for among other blunders it cites the Amanayé under three distinct names as so many separate tribes; and the distinction between Pivóca and Pivócasmecras is nonsensical. Nevertheless his records seem to indicate that part of the tribe had already retired from the Tocantins back into the interior, though hardly to the Pindaré headwaters, the frontier from time immemorial of their enemies, the Krĩkatí. More probably they proceeded to the district where they were still met in later years, viz. that of the Rio Gurupy headwaters.

At the time of Dodt's survey of the Rio Gurupy in 1872 the "Carajés" were dwelling by the eastern fork of the Cajuapára headwaters in a village of 400–500 inhabitants. For their emigration from the Tocantins region they gave the following explanation: During the men's absence from the village on one occasion several sertão-dwellers attacked it, abducting a number of Indian children. Then the Indians burnt down a neighboring fazenda, killing seven of the people there, and from fear of Neobrazilian revenge fled into the woods of the Gurupy region.[c]

During my stay on the Gurupy (1914–15) the Krẽyé were still living there. Their village, named Bacaba, had about 100 inhabitants in tolerable circumstances, being in a better state of preservation than the Timbira of Araparytíua. With the aid of their chief, who bore the Tembé name Arapuhá, I took down a small word list. The census of 1919 still credits the tribe with 65 souls. Not long after this the Serviço de Protecção aos Indios transferred it to Felippe Camarão at the mouth of the Jararaca, where there are at present only a few survivors.

5. *The Krĩkatí*

Krĩkatí means "big village"; it is the name by which the tribe is known not only among fellow Timbira, but even among the Northern Kayapó.[d] The Neobrazilians have transmogrified it into the name Caracaty, while the tribe generally calls itself Krĩkateyẽ (those of the village). Both appellations refer to the ancient tradition of a single large village once jointly inhabited by all the Timbira. The killing of a tame ostrich is supposed to have precipitated a bloody feud, whereupon the majority departed in separate groups, betaking themselves in different directions and forming new tribes. Only the present Krĩkateyẽ remained in the old settlement. It is with reference to this tradition that the Apinayé call this people Mãkraya (ostrich tribe), while it figures among the Kre'pų'mkateye, Rąmkõ'kamekra, and Apą'nyekra as Pẽnykõkateye (those of the mangaba water [pẽny, mangaba, i.e., *Hancornia* sp.; kõ, water]). The Neobrazilians have frequently confused the tribe with the Pųkóbye, dubbing both of them Gaviões (falcons).

Since their first appearance, which to be sure does not date back a century, until their extinction as an independent people in 1930, the Krĩkatí had never left their ancient habitat east of the Tocantins, where this river gradually changes its south-

[a] See Aguiar, etc.
[b] Ferreira Gomes, Itinerario, 194–195.
[c] Dodt, Descripção, 121.
[d] Nimuendajú, Idiomas Indígenas, 561.

1: Nimuendajú E-5 (1929-1936) 1946 SQ8 Timbira SO8

north course into an east-west direction, that is, east of Imperatriz, in the interior. There they were already dwelling in 1844, when Castelnau noted them as dangerous. He was told that the Gaviões imperiled travel on the right bank of the Tocantins from São João do Araguaya to Bôa Vista, and the Caracati from this point on upstream.[a] This probably allots too extensive a range to the Gaviões.

After the establishment of the military colony of Santa Thereza in 1848 the tribe seems to have had brief intercourse with the missionary stationed there, Brother Manoel Procopio.[b] The report for 1849 designates these Indians as "ponco familiarizados" (little accustomed to intercourse); and in 1852 Brother Procopio is credited with a vain attempt to make the Caracatigés and Gavioës settle down at Campo do Frade, north of Imperatriz. Toward the end of 1853 there are said to have come down to Santa Thereza 300 Indians, and in 1854 the number of Caracatis there is given as 302.[c] But in the following year the mission was already in complete decadence,[d] in consequence whereof it disappears from later official reports. In the subsequent years we hear at most about Gaviões, a term that may have embraced Pụkóbye *and* Krĩkatí.

Strangely enough, Ehrenreich regards the Gaviões *or* Carakati as directly affiliated with the Northern Kayapó and seems to assume erroneously that they lived mainly to the west of the Tocantins, for he declares that they occasionally crossed the Tocantins below the Tacayunas confluence over to the right (east) bank. On his map the Gaviões *or* Carakati are placed on both sides of the Tocantins.[e]

The census of 1919 lists two Caracaty villages, Engenho Velho with 69 and Canto da Aldea with 204 inhabitants. A third settlement that was still in existence then, at Caldeirão, is not mentioned or possibly is included under Canto da Aldea. But when I visited the tribe in the following year, I found only a remnant of 80 souls at Canto da Aldea, at the extreme source of the Pindaré. Here these Indians were living impoverished and in a very sad plight from the pressure of near-by fazendeiros, who had usurped the whole tribal domain, leaving to the aborigines the choice between abandonment of their last settlement and being massacred. Even in the previous year, owing to a conflict with the wealthiest and greediest fazendeiro, one Salomão Barros, the villagers of the two other aldeas had scattered and retreated to the Pụkóbye. Only the arrival from Barra do Corda of the Indian agent, Marcellino Miranda, had prevented the general massacre plotted by the fazendeiros. At that time he had vainly tried to transfer the Krĩkatí from Canto da Aldea to some secure place of refuge, but they obstinately insisted on their rights, demanding the exodus of the fazendeiros if these objected to the proximity of the Indians.

In 1930 the situation came to a head. Pressed by the fazendeiros, the president of Maranhão, Magalhães de Almeida, informed the agent that unless they consented to depart he would have the Krĩkatí forcibly removed by the constabulary. Once more the agent tried to transfer them to the Rio Ourives near Barra do Corda, but this merely led to a breaking up of this last independent remnant of the tribe. Having vainly begged the Apinayé and the Apạ'nyekra to harbor them, the Krĩkatí scattered in all directions. I do not know where the survivors may be hidden nowadays, but probably they have ceased to exist as a distinct tribe.

The Krĩkatí dialect completely coincides with that of the Pụkóbye.

[a] Castelnau, Histoire, 2/11, 17, 18.
[b] J. F. Coelho, Falla, 76. Aguiar, Relatorio, 53. J. J. Cunha, Falla, 1852, 82.
[c] Rego Barros, Falla, Annexo, 56.
[d] Frias Vasconcellos, 59.
[e] Ehrenreich, Beiträge, 149; *idem.*, Die Einteilung und Verbreitung.

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6. The Pụkóbye

The Pụkóbye (= Piocobgêz, Paicogês), the most warlike of all the Timbira, occupied the region east and northeast of the Krĩkatí, beyond the upper Rio Grajahú and more particularly the district watered by its western affluent, the Sant' Anna. The Neobrazilians nowadays generally call them Gaviões; their Timbira designation is derived from pụkóp or pọkóbo, a species of *Dioscorea*—among the Põrekamekra Pohl heard the form Bukobuji. The Krĩkatí, Kre'pụ'mkateye, and occasionally the Ramkõ'kamekra call them Põpéykateye (those on the beautiful [or: true] steppe), as explained above (p. 1).

In Ribeiro's day they had five large villages, but possibly the Krĩkatí were included in the count. At all events they were sufficiently strong and warlike to defeat all the bandeiras dispatched against them.[a]

In 1804 they compelled Francisco Alves dos Santos' bandeira to set at liberty the prisoners taken in their first attack and the bandeira itself to seek safety in precipitate flight. Ten years later they destroyed Manoel de Assumpçao's bandeira, a single wounded man escaping out of a company of forty. According to one account[b] this defeat occurred on June 28, 1813, and there were eighty-six dead. What I myself heard was that the massacre took place in a defile when the bandeira tried to storm the Serra da Desordem, to which the Pụkóbye had retired, from its east tip. This Serra is not a range of several hundred kilometers, as the maps would lead one to suppose, but one of the many isolated steep knolls rising somewhat north of the road between Grajahú and Porto Franco from the Tocantins watershed, which now and then is barely perceptible.

Not long after this event the Pụkóbye (in 1814 according to Ribeiro; according to Carlota Carvalho in 1813) attacked the settlement of Porto da Chada, then only three years old, at the site of what is now Grajahú. They burned both the houses and the boats in the harbor; thirty-eight persons perished in this onslaught. A punitive expedition composed of bandeiras from São Pedro de Alcantara and Pastos Bons was ignominiously repelled.

In 1849 the Gaviões are characterized as "ferozes e traiçoeiros" (wild and treacherous),[c] but about the middle of the century they began permanently peaceable relations with the neighboring Neobrazilians. In 1851 they and the Caracteges were put under the same directoria, which comprised the region of the Grajahú from Tapero Leopoldina at 4° 50′ S. latitude to Villa da Chapada (= Grajahú). Their number was then set at 1000.[d]

In 1858 there are listed fourteen peaceable villages, one of them credited with 1000 inhabitants, including 600 warriors (*sic*), and a chief who styled himself "governador." Another is said to have 800 people, including 350 able to bear arms, under the chief Belizario. Two others had a population of 600 each. In addition there were said to be numerous others in a wild state [the Western Gaviões]. Even assuming that these figures comprise the Krĩkatí as well, I find them incredible and have still less faith in the "over 6000" Gaviões reported in a tribal list of 1861.

According to tradition the governador until his death at the beginning of the 'seventies admonished his people to remain at peace and prevented cattle lifting. He further ceded to the Neobrazilians diverse strips of land in return for meager compensation. The site of his erstwhile village, not far from the present Pụkóbye settlement of São Felix, still bears his name.

[a] Ribeiro, Memoria, §§ 62–64, 79; Roteiro, 27, 46; Descripção, 70.
[b] Carlota Carvalho, O Sertão, 43–45.
[c] J. F. Coelho, 76. [d] Marques, Apontamentos, "Indios." Aguiar, 53.

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619 178 167 The tables have turned by now. Reduced in numbers and robbed of their territory, the Pukóbye survivors have sunk almost to the same untenable position as the Krîkatí in the period of their destruction. Over them, too, the Damocles' sword of a massacre by Grajahú fazendeiros is constantly suspended. For a long time they have been ousted from their tracts along the Rio Sant' Anna (once named R. Piocobgê, after them) and pushed toward the edge of the tropical forest region of the Pindaré. For a long time they inhabited an aldea on the Morro do Chapeu, east of the upper Pindaré. The census of 1919 credits this village with 52 inhabitants, who are wrongly registered as "Canellas." The figure may be too low for that period, but confirms my informants' statements, that the true Pukóbye have dwindled to very inconsiderable numbers, the majority of the people now inhabiting Pukóbye settlements being members of other tribes, notably Krîkatí refugees. [162]

619 161 162 In 1929, when I visited these Indians, they occupied the aldeas of São Felix and Recurso, situated at a distance of sixteen kilometers from each other, somewhat north and south of Morro do Chapeu. They harbored possibly 150 and 120 inhabitants, respectively. In São Felix, more particularly, there were many Krîkatí from the settlements broken up in the previous year. In Recurso I heard about remnants of an unidentifiable Timbira group, the Kõtu'krekateye (those of the little black creek), who are said to have once lived somewhere between the upper Grajahú and Mearim; suspected of participation in the Guajajára rebellion of 1901, they had fled to the Pukóbye.

In 1924 Snethlage recorded one hundred and thirty Pukóbye words in Barra do Corda;[94] five years later in São Felix I took down two hundred and thirty.

7. The Western Gaviões

619 101 173 Somewhat below the Araguaya confluence the Tocantins bends northward from its east-west course. The forests in the angle thus formed are now inhabited by an Indian tribe that according to the tradition of the Pukóbye of the Grajahú steppes seceded from them a long time ago, betaking itself to the woods. As a matter of fact the Neobrazilians designate both groups as Gaviões without recognizing any differences between them.

619 175 101 The earlier reports on the region in question register solely a "Jacundá tribe," which, however, does not seem to have been of the Timbira branch. The first to mention it is Villa Real[95] in 1793. At that time they were living on the Guayapi and Jacundá, eastern tributaries of the Tocantins in the region of the Itaboca rapids. Their chiefs were Uoriniuera and Claxira, of which names the former, unlike the second, is definitely Tupí. Notwithstanding the lack of all linguistic evidence Martius and Ehrenreich class the group as Tupí; the latter also erroneously places it on the west side of the Tocantins. The people are described as light skinned and amiable.[96] Ribeiro mentions them in 1819. Castelnau in 1844.[97] In 1849 they are still registered among the tribes within the domain of Santa Thereza mission, and in 1850 Ayres Carneiro met them on the Praia Ambauá, somewhat above what is now Aleobaça.[98] This is their last appearance in history, and in 1859 the Gaviões for the first time figure in their place.[99] At that period they were hostile to all other tribes, likewise avoiding relations with civilized people whenever they encountered them [114]

619 175 221

[94] Snethlage, Nordostbras. Ind., 187 f.
[95] Villa Real, Viagem, 425 f., 432.
[96] Marques, Apontamentos, "Tocantins."
[97] Ribeiro, Memoria, Nota 51. Castelnau, Histoire, 2:117.
[98] J. F. Coelho, 76. Carneiro, Itinerario, 25.
[99] Ferreira Gomes, Itinerario, 496.

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619 on the Tocantins, whose banks the Indians visited in summer in quest of tortoises
● 175 and their eggs. Express statements deny that they were then in the habit of attack-
221 ing civilized travelers.

The split into Eastern (Grajahú steppes) and Western Gaviões may date back to the closer intercourse with whites that set in after 1850. The section of the tribe
619 that did not trust the peace overtures or spurned them on principle may then have
174 retreated into the primeval forest in order to escape from civilization.
721 Subsequently the invasions of rubber collectors and later of the chestnut gatherers as well led to bloody encounters, whence the reputation of the Gaviões for great savagery. Especially in the little town of Marabá, the center of the rubber and chestnut traders, lying directly at the edge of the Gaviões region, at the Tacayuna confluence, people are constantly clamoring for the extermination of the tribe, justifying it with such descriptions as Simões da Silva in complete innocence presented to the Americanists' Congress in New York.[a]

In reality the Gaviões are by no means the bloodthirsty, predatory beasts portrayed by the pathological hatred of profit-greedy chestnut traders. Again and again they have tried—even after bloody punitive expeditions—to live at peace with the Neobrazilians on the Tocantins. But every manifestation of amiability was immediately followed by an invasion of the interior, which soon led to the killing of this or that intruder. Then there was a terrific hue and cry about "treachery," the incident was cited to prove the impossibility of peace with the Gaviões, and the Government was urged to shoot them down so as to throw open
619 "the fabulous wealth" of their region "in the interest of the state." And the former
648 government of the state of Pará, the very one that erected a monument to the
178 Indian race in the Praça Brazil of the capital, actually took such measures some years ago.

The easily intelligible desire of the Gaviões is simply to live in peace with the Neobrazilians, without being crowded out of their villages.

In 1895 these Indians made a treaty of peace with Raymundo Liart at Boeca do Tauiry, somewhat below Marabá, and three of them visited Pará.[b] About 1912 they were in peaceable relations with Manoel da Matta in the same locality. For a number of years they have been maintaining friendly relations with a certain José Messias in Mãe Maria, somewhat below the mouth of the Araguaya, and permit him to exploit the stands of chestnut trees there. Basing their expectations on these amicable relations, which depend solely on that man's individuality, the chestnut gatherers have formed a whole village in that locality, and are constantly advancing in spite of José Messias' attempts to control them. As a matter of fact, one of them has already had an arrow shot at him. In consequence the police commissioner of Marabá, who had a short time previously shot to pieces a village of the Šikrí Kayapó in the Tacayunas region, immediately asked the state government for additional firearms and ammunition so as to be able to extend the same tactics to the Gaviões. However, the punitive expedition never encountered any Indians—presumably because its leader was the above-mentioned José Messias, who did not in the least approve of the maneuver contemplated.

In 1937 the Serviço de Proteccão aos Indios established a post with federal troops farther downstream, at the Ipixuna confluence, and according to the last reports
619 the Gaviões have put in a peaceable appearance there.
721 Obviously since the destruction or expulsion of the Jacundá the Gaviões have

[a] Simões da Silva, 747–750.
[b] Moura, De Belém a S. João, 200, 223–236.

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is impracticable. During six trips along the entire range of their territory on the Tocantins I have never seen a single member of the tribe.

8. The Kre'pų'mkateye

This name I have never been able to grasp fully either as to its meaning or its phonetics. From the lips of the Rąmkõ'kamekra I recorded it as in the heading of this section; *in situ* I heard it as Krą' pų'mkateye or Kreapų'mkateye. Which is correct, I cannot decide because the composition of the word is obscure. Formally it is a locative designating, according to the Indians themselves, a body of water known to Neobrazilians as Lago Comprido (Long Lake). In any event it is not a literal translation of the Neobrazilian term, but possibly the lake is actually called kre' pų'm (or similarly) in the Indian tongue. Possibly the Rąmkõ'kamekra interpretation holds, viz. that the name denotes a locality where ostriches lay (pum) eggs (kre).

The designation must be relatively recent, for in the literature it is wholly lacking, and the Neobrazilians nowadays merely refer to this tribe as Timbira. Possibly they are descendants of the old Caracategé (= Cannacategé? = Karêkateye?), whose name persists in the name of a district on the east bank of the Grajahú, just upstream from the present habitat of the Kre' pų'mkateye. In 1851 these Caracategé are certainly still mentioned as living on the Grajahú.[a] Tradition has it that the first Neobrazilians descending the Grajahú (1811) were attacked by Timbira in the immediate vicinity of this locality, since known as Desordem.

Wells briefly mentions the tribe several times, reporting the attempt made in 1863 by the chief Curaxé to negotiate a treaty of peace with the Neobrazilians.[b] On his map the Itambeiras are entered on the left Grajahú bank, between Marajar (= Marajá) and Caracatigy (Caracategé).

During the Guajajára uprising of 1901 these Timbira alone of all the Grajahú residents not only failed to flee from the rebels, but at the instigation of the local authorities attacked the Guajajára with a handful of warriors, cruelly destroying two populous villages. Their old squinting chief, Major Clementino, told me in 1929 how he had personally slain the Guajajára leader.

The 1919 census of the Serviço do Proteceção aos Indios sets the number of Kre' pų'mkateye of Terra Nova, just below the fazenda Independencia, at only 47; this, like many other figures of that census, seems too low. In 1924 Snethlage visited the tribe in their village, then just above Independencia, where they were living with several Guajajára; he estimated the villagers at from 150 to 200.

In 1929 I spent six days with this people in their settlement at Gamelleira do Rumo, ten kilometers farther downstream. They were living in dependence on the proprietor of the fazenda Independencia, and though really not ill-treated they were evidently in a state of decline. At least on the Grajahú, even on the site of their hamlet, they could no longer call a span of land their own.

Of their dialect, which differs quite inconsiderably from that of the Krîkatí and Pųkóbye, I recorded two hundred and sixty-nine words on that occasion.

9. The Krahõ'

This name signifies "hair of the paca" (*Coelogenys paca*); it might just as well be interpreted as "burity leaf," but the Indians expressly told me that the term bore the former meaning. It is the tribal name in their own language, as well as that in vogue among other Timbira and Neobrazilians.

[a] Marques, Apontamentos, "Indios." [b] Wells, Exploring, 2:284, 285, 277–278.

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(large penis sheath), the quite general designation of the Šerénte-Šavánte in Timbira speech. Capepuxi probably stands for Kupẽpṇõ̃' (alien tribe of the penis sheath). At that time the Šavánte extended as far as the district assigned to the Capepuxi.

619 131 174

About the original habitat of the Krahõ', Ribeiro expresses himself rather obscurely. "Ribeira de Balsa" denotes not the river, but the district so called. This, as appears from the text, included primarily the region of the Rio Macapá. Strangely enough, when this author gives as boundaries of the Ribeira da Lapa the rivers Manoel Alves Grande, Sereno, and Balsas, we must not understand thereby the angle south of the Sereno, but the district to the north, since the "Lapa" for which the district was named is situated near the present Riachão. Moreover, the Krahõ' were neighbors and enemies of the Akwẽ-Šavánte, who according to Ribeiro originally occupied the country northward to the Rio Farinha and beyond the Rio Balsas, including the above-mentioned Ribeira da Lapa. Thus, the Krahõ' must have dwelt originally in the region of the Neves and Macápa, not as some assume in the southeastern panhandle of the present state of Maranhão.

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However, in Ribeira's day they had already been crowded westward from these ancient headquarters into the district between the Farinha and Manoel Alves Grande, of which they dispossessed the Šavánte. Here, too, they were pursued by bandeiras and pushed toward and even beyond the Tocantins. As bitter enemies of the stockbreeders, who had ousted them from their former country, they destroyed the fazenda do Sacco in 1808 and Vargem de Pascoa in the Balsas region in 1809. Thereupon one hundred and fifty volunteers and twenty soldiers victoriously attacked one of their villages, taking seventy prisoners, who were sent to São Luiz. Then the Krahõ' begged for peace, which was granted on condition that they would abide by the treaty. Their numbers were at that time estimated at 3000.[161]

In the following year they commenced friendly relations with the founder of São Pedro de Alcantara (now Carolina), Francisco José Pinto de Magalhães, and definitively moved to the Tocantins.

Pohl's statements might suggest the inference that Magalhães first (in 1808?) made allies of the Põrekamekra on the left bank of the Tocantins, not concluding peace with the Krahõ' until they had crossed the river and come into armed conflict with the Põrekamekra.[162] In this appeasement he is supposed to have been aided by a Krahõ' mistress. In any case the Krahõ' henceforth played a double part. On the one hand, in the guise of peaceable Indians, they inflicted on their old enemies, the Eastern fazendeiros, as much damage as possible by stealing cattle and imputing the theft to other tribes. On the other hand, they were Magalhães' faithful allies in all bandeiras against the other Timbira. Naturally, Magalhães represents these expeditions as defensive measures of his own and on the part of the Krahõ', but from Ribeiro we know that the primary motive was the craving for slaves, Magalhães maintaining a brisk trade in such with Piuhy and beyond the Tocantins as far as Pará. A missionary sent to him by the Goyaz government actively participated in this business. Magalhães was even reported to have sold his one-time mistress, the Krahõ' girl he had used in his negotiations for peace.[163] His best tool in the slave raids was the Krahõ' chief Apúierît, who (as Magalhães put it) magnanimously turned over to him all of his own captives. He was subsequently poisoned by his own people.[567]

[162] Cf. Pohl, Reise 2:189–207.
[163] *Ibid.*, 2:137.
[164] Saint-Adolphe, Dicciomario, "Sao Pedro de Alcantara."

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After Magalhães' death the Krahõ' constantly retreated farther west and south before the encroaching fazendeiros. In 1825 Cunha Mattos has them settled in three villages with 200 warriors;[9] they were situated in the strip of São Pedro de Alcantara which Goyaz had ceded to Maranhão in 1816. Thence many had moved to the Ilha de São José, 6° 50', and from there to the mainland opposite. In 1829 the Krahõ', attacked for their misdeeds by the officials of Maranhão, formed a league with the Apinayé, which sorely troubled the border commandant of Carolina. This alliance endured until 1923, when animosity arose because of the steps the Apinayé were taking against a Krahõ' sorcerer.

In 1844 Castelnau encountered the Krahõ' on the Tocantins and took down a word list.[10] He mistook them for an Apinapé tribe, an inaccuracy matched by Coudreau's statement that the Canella and Krahõ' had formerly been a single group that did not split up until the period of the chief Major Tito.[11] Castelnau sets the limits of Krahõ' territory on the east bank of the Tocantins between somewhat below São Pedro de Alcantara and the Ilha dos Campos, 6° 40'. Opposite the upper end of the Ilha de São José there was on the west bank the aldea of Carolina with some fifteen houses. Further, this author has two aldeas opposite each other somewhat above the mouth of the Manoel Alves Grande, but mentions only one of them in his text. Probably, however, the two settlements visited by Castelnau with their total of eighteen huts and a presumable population of 140 to 150, did not represent the entire surviving part of the tribe: it seems likely that there were other Krahõ' settlements in the interior.

For a long time the idea had arisen of transferring the Krahõ' farther upstream, to the mouth of the Rio do Somno.[12] The plan obviously had a twofold object. First, there was a desire to get rid of the erstwhile allies, whose cattle lifting made them an increasing nuisance; secondly, they were to be pitted against their ancient enemies, the Šavánte-Šerénte, who remained a menace to Carolina. In 1848 the Capuchin missionary, Brother Rafael Tuggia, achieved this transfer by founding the mission of Pedro Affonso at the mouth of the Rio do Somno. But he was unable to retain the Krahõ' permanently at that station, where the epidemics of 1849 and 1850 wrought such havoc that by 1852 their population had shrunk to 620.[13] In 1859 they inhabited three villages about four leagues from Pedro Affonso.[14] The influence of the mission on tribal custom seems to have been extraordinarily slight. On the other hand, according to their own tradition, the Krahõ' owe their strong mixture with Negroes to the twenty-seven year long mission period, which lasted until 1875. Their subsequent chief, Major Tito, who became famous for his wealth and was later murdered by Neobrazilians, was a Negro breed, as are nearly all of the present Krahõ' chiefs.

In 1910 there appeared in the city of Bahia a Timbira with perforated lower lip who called himself Capitão Luiz, his Indian name being Catome (= Ka'tą'm). He pretended to be the chief of the Krahõ' village of Gamelleira on the Rio Preto, in the extreme northwest corner of the state of Bahia. Theodoro Sampaio tried to pump him as to the condition of his people, but for reasons of his own the Indian was very reserved in his statements, though willing to furnish a long word list of the "Kraô" tongue, which Sampaio published in 1912.

[9] Cunha Mattos, Chorographia, 38:20, 286.
[10] Castelnau, Histoire, 2:41, 47, 115. See also his map 25 in the "Itinéraire" and the "Géographie."
[11] Coudreau, Tocantins-Araguaya, 210.
[12] Pohl, Reise, 2:174. Cunha Mattos, Chorographia, 37:384.
[13] Tuggia, 122.
[14] Ferreira Gomes, Itinerario, 490.

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619 177 In comparison with the Rąmkõ'kamekra the Krahõ' appear culturally impoverished—a possible result of their repeated wanderings and of their resettlement under Neobrazilian influence.

10. The Põrekamekra

619 101 114 According to the mutually corroboratory testimony of Ribeiro and the Krahõ' the remnants of the Põrekamekra merged with the Mąkamekra horde of the Krahõ' over a century ago. Ribeiro identifies them with the Cupinharó, but remarks subsequently that these people, of whom he had learnt in 1800 as steppe dwellers to the west of the Grajahú, either had never existed at all or had been destroyed by the Põrekamekra and Pųkóbye.[a] The tribal name in question, which still figures in the traditions of contemporary Rąmkõ'kamekra, is doubtless Timbira kupẽyaró, from kupẽ (alien tribe) and ro (stooping, bent). Thus, the very term proves that it refers to a non-Timbira people, thereby excluding the Põrekamekra. Martius suggests that they may have been Tupí and explains the name as Cupynuaras (ant men).

In 1722 or 1723 war was waged against the Cupinharós, Guanarés, Barbados, and Anapurús—all of them tribes of the northeast corner of Maranhão, between the Itapicurú and Parnahyba,[b] but at the beginning of the nineteenth century the tribe is mentioned solely for the Tocantins region. It is said to have owned an idol (dance mask?) which the commandant of Pastos Bons sent to the governor of Maranhão. According to Martius,[c] the tribe was existing "even today" (1819? 1867?) unconfined on the Tocantins, south of São Pedro de Alcantara. In any event, Ribeiro's identification of the Kupẽyaró and the Põrekamekra is unacceptable.

The only two, almost synchronous, sources on the Põrekamekra, Pohl (1819) and Ribeiro (who saw them in 1815 and probably also later) are not easily reconciled. According to Pohl, Pinto de Magalhães, after his sudden appearance on the Tocantins in 1808, first made a treaty of peace with this tribe on the west bank, subsequently coming to terms with the Krahõ' attackers of the Põrekamekra. Contrary to Pohl, the Põrekamekra could not formerly have lived much farther south, for there lay the territory of the Akwẽ-Šavánte. During Magalhães' subsequent stay in Pará, Antonio Moreira's bandeira attacked and massacred the Indians. In 1810 Magalhães returned, assembled the Indians anew, and founded São Pedro de Alcantara, while Placido Carvalho, who had accompanied him from Pará, settled with the Põrekamekra at Cocal, at the apex of the great westward bend of the Tocantins below Carolina, that is, on the west bank. Pohl seems to indicate that this occurred immediately after Magalhães' return. Nine years later Pohl visited the colony of Cocal, remaining from August 9 to 11, 1819.

According to this author, then, the Põrekamekra resided on the west side of the Tocantins at least from about 1808 until 1819.

619 175 [61] Ribeiro, certainly far more familiar with the development of the district after his nineteen years' stay than Pohl could have been after a three days' visit, tells the history of this tribe quite differently. He credits the Põrekamekra originally with two villages between the Pųkóbye (Grajahú region) and the mouth of the Rio Farinha, that is, on the east bank. After Antonio Moreira's offer of peace to one of the villages in 1814, its 400 to 500 inhabitants (not counting the children), headed by chief Cocrît, appeared in São Pedro de Alcantara, bearing green twigs in token of peace. Several months later they moved their settlement near this town, but their

[a] Ribeiro, Roteiro, § 61; Memoria, § 63.
[b] Pereira da Costa, Chronologia, 125.
[c] Martius, Beiträge, 1:198.

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chief was captured and the rest were abused to such an extent that part of them joined the Krahõ′, while the remainder despondently sought safety in flight.

The second village of the Põrekamekra, as well as that of the equally peaceable "Poncatagê" (Põkateye, those of the steppe; an unidentifiable tribe), was visited by the bandeira of São Pedro de Alcantara and the allied Krahõ′. The Indians had fled, but persuaded by promises made to them through Cocrit, 364 of them consented to appear before the bandeira, only to be thrown into fetters amid horrible murders and other deeds of violence. Some were still able to flee, but 164 were captured, 130 of them—the bandeira leader's share—being branded with redhot irons and sold to Pará. Of this occurrence on July 24, 1815, Ribeiro, according to his express statement, was an eyewitness.

It is thus incomprehensible that four years later Pohl should have found 600 to 700 Põrekamekra peaceably residing in Cocal. Possibly he merely saw another group erroneously identified by Carvalho as Põrekamekra. Cunha Mattos, who mentions Cocal as late as 1824, described its residents as Cherente (?).[a]

The tribal name is not derived from "pure," burity leafstalk, as Ribeiro's orthography would suggest, but according to what the Krahõ′ explicitly told me, from põre, a small falcon known to the Neobrazilians as caboré.

Pohl mentions a vocabulary recorded by him and refers readers to his Appendix, but I cannot find it in the two copies of his work accessible to me. Thus, I am acquainted with only the thirty words given by Martius here and there for purposes of comparison.[b]

Nevertheless, it is clear that, as with the neighboring Pụkóbye and Krahõ′, the speech represents the southeastern dialect of Timbira. They differed to their advantage in their amicable, peaceable character, stressed by both Ribeiro and Pohl, which reminds one of their northwestern neighbors, the Apinayé.

11–13. The Canella

Neobrazilians unite the Kénkateye, Apạ′nyekra and Rạmkõ′kamekra under the single head of Canellas. These tribes themselves, however, lack a common name for the three groups and recognize no closer affinity among themselves than between any of the three and the Krahõ′ or the Čẹ′kamekra.

In the sertão no other tribes have ever been connected with that appellation. Martius, too, classes as Canellas finas only the Corume- and Capie-Crans (= Rạmkõ′-kamekra) and the Aponegi-Crans (= Apạ′nyekra); possibly the Kénkateye were not yet in existence in his day.[c] On the other hand, Snethlage defines the concept quite differently, making it comprise: (a) Aponegikrãn = Temembó = Mannajo; (b) Kapiekrãn; (c) Sacamekrãn = Gamellas de Codo; (d) Korumekrãn; (e) Acobu; (f) Remkókamekrãn; (g) Aponyekrãn; (h) Kénkateye.[d]

This list evokes the following comments:

The Aponegikrãn are, indeed, identical with Aponyekrãn, or rather Apạ′nyekra but not with the Temembó and, still less, with the Mannajo (= Amanayé). Kapiekrãn, Korumekrãn, and Remkókamekran are merely three distinct names for one tribe, the Canella of Ponto. The Sacamekrãn were quite distinct from the Gamella of Codó, in fact, were their bitter enemies. On the other hand, these Gamella, who are not Timbira at all, are identical with the Acobu (= Hakạpó).

In Les Capiekrans, Father Etienne Ignace gives misleading statements about the habitat of the Canella whose coastal origin he "proves" by their allegedly excessive

[a] Cunha Mattos, Chorographia, 38:386.
[b] Martius, Beiträge, vol. 2.
[c] *Ibid.*, 1:285.
[d] Snethlage, Nordostbras. Ind., 141.

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Personally I should prefer to follow Ribeiro's example, but tentatively propose
131 the following explanation. Many maps, especially those of earlier date, register
101 between the Rio Corda and the upper Mearim (or its tributary rivulet, the Engeitado) a range of mountains." In reality this, as in other comparable cases, is nothing but an elongated hill hardly one hundred meters above the valley of the Corda. It is visible if one looks from the Apą'nyekra settlement of Porquinhos obliquely upstream across the near-by Rio Corda. This eminence, nowadays commonly known as Pedra Branca, figures on the maps cited as "Serra da Canella" (*nota bene: da Canella*, not *dos Canellas*, as would be inevitable if it were named after the Indian tribe of that name, in whose territory it lies). Whence, then, the appellation for this eminence? The term Canella designates not only "shinbone," but also "cinnamon"; in northern Brazil there are several trees whose bark emits a cinnamon-like odor and which are for that reason quite generally called canella. Conceivably—but only conceivably—the Serra da Canella (fina) got its name from a (slender) cinnamon tree, and the Indians in turn were called after the mountain in their country.

619 101 174 *1. Kénkateye.*—The first sizable left affluent of the Rio Alpercatas is still known as Ribeirão dos Caboclos (caboclo = Indian) because it was the former habitat of the Kénkateye Canella, whose name denotes "those of the rock (or mountains)." According to Rąmkõ'kamekra and Apą'nyekra statements the formation of this tribe seems to be of recent date—I should conjecture about the 'sixties of the last century. It is said to refer to an Apą'nyekra band that at one time joined the Krahõ', who were uniformly friendly to this tribe. Later, the story goes, the emigrants, reinforced by a number of Krahõ', returned and settled in the region of the Alpercatas headwaters, which is known as the *travessia*. In the late summer of 1908 619 175 Kissenberth when traveling from Barra do Corda to Carolina, visited a settlement of eight huts belonging to this tribe, but did not stay more than a few hours."

[161] In 1913 the approximately 150 Kénkateye living in the village of Chinello on the right bank of the Ribeirão dos Caboclos were wiped out by the fazendeiro Raymundo Arruda. With a company of fifty followers and a barrel of gin he entered the aldea to the music of an accordion, got the men drunk, put them in irons, tied them to one another, dragged them outside the village, and had his troop shoot down some fifty males. Several women were also massacred with firearms and bush-knives. Those natives who for one reason or another escaped dispersed. Fróes Abreu's account of this incident is incorrect." The Indian inspector of Maranhão had the murderers put on trial, but the jury of Barra do Corda unanimously acquitted them, and even today the residents proudly point out the members of Arruda's troop who began the massacre.

619 177 114 Most of the survivors sought and found refuge with their old Krahõ' friends, among whom I saw some in 1930 at Pedra Furada. Others fled to the Apą'nyekra, and a few to the Pųkôbye and Rąmkõ'kamekra, but as an independent group they are extinct. Snethlage sets the remnants at possibly 200" and makes them reside on the Rio Balsas with other tribal residues—a double error. Pompeu Sobrinho is mistaken in still crediting the fraction residing among the Apą'nyekra with a chief of their own."

619 101 *12. The Apą'nyekra.*—This term (or its variants Apą'nekra and Apą'nkamekra) is common to the people themselves and their neighbors. It is derived from apą'n

[82] Bruë, Carte du Brésil. Niemeyer, Carta do Imperio do Brazil.
[83] Kissenberth, Bei den Canella-Indianern, 47; Araguaya-Reise, 41.
[84] Fróes Abreu, Terra das Palmeiras, 225.
[85] Nordostbras. Ind., 142; on p. 116 he only speaks of "several" (*einigen*).
[86] Pompeu Sobrinho, Merrime, 5.

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To the Apą'nyekra, Krahõ' and Pụkóbye they are known as Kọ'ikra, Kọirumekra (eastern tribe, from kọ'i east, kọ'irum, toward the east). Martius's spelling of this name is "Corumecrans." They are descended from the "Capiecran" of old, whose sad history Ribeiro records;[34] yet that appellation is wholly unknown and unintelligible to the tribesmen today.

Originally their territory embraced the steppes between the Itapicurú and the Corda, as far northward as about 5° 50', where the dry-forest habitat of the hostile Čą'kamekra begins to dominate in the region of the Rio das Flores. Eastward they roved as far as Picos, which according to Ribeiro was among the settlements destroyed by them. Toward the west the Porcos-Papagaios watershed separated them from the Apą'nyekra. Thus, they occupied at one time the region of the middle and lower Alpercatas, of the Ourives and Porcus, except for that northernmost section which already falls into the dry-forest zone.

Annually the Capiecran suffered from the bandeiras, against whose attacks the open steppes put them at a definite disadvantage. From 1793–1801 they sustained heavy losses, especially of women and children, many of whom were carried off by the soldiers under the leadership of Domingos Lopes, the commandant of Pastos Bons. In the following years these defeats were avenged in a series of furious attacks, which compelled the Neobrazilians to abandon all their fazendas—according to Ribeiro, well over thirty on both sides of the Alpercatas.

In 1814 the Capiecran, beaten by the Čą'kamekra, accepted the terms of a treaty offered by the leader of a bandeira—on condition of receiving aid in the destruction of their enemies. In the beginning of 1815 the tribe under its chief, Tempẽ', marched to Burityzinho on a left affluent of the Itapicurú, between the present towns of Picos and Mirador; and during that year it participated in a raid against the Čą'kamekra. They were now to be settled at Barra do Corrente on the Itapicurú, but the plan was not executed.[35] Instead of reorganizing the tribe in adjustment to the new conditions, the authorities left it to shift by itself without attention to its economic maintenance. In consequence the Capiecran scattered in small bands over the settled neighborhood, inflicting almost more serious damage on the residents by theft than in the previous period of warfare by their raids.

Instead of nipping the trouble in the bud, the officials remained wholly passive for two years, even suppressing all complaints of the aggrieved settlers. Then abruptly the reverse attitude was assumed. On the subterfuge that assistance was once more required for an expedition against the Čą'kamekra, a large part of the tribe was lured to Caxias, which was then afflicted with a smallpox epidemic. On their arrival a number of Indian women were arrested on a charge of having stolen victuals—among them the chief's wife. By way of punishment they were flogged and chained up without consideration for their suckling babes. When Tempẽ' and a few others remonstrated, one of his men was killed and he himself flogged. Despondent in view of this treachery, the half-starved and already smallpox-infected Capiecran scattered, seeking to escape to their former home, but even in this wretched plight they were pursued and some of them shot down near São José, fourteen leguas from Caxias. The epidemic, however, had already spread in October 1817 to the Apinayé beyond the Tocantins and came to victimize thousands of Indians. In 1819 Ribeiro reports that there were only scattered remnants of the Capiecran on the east bank of the Grajahú and at Burityzinho.

Rąmkõ'kamekra tradition still preserves the memory of that chief Tempẽ', whose

[34] Ribeiro, Memoria, §§ 45–61; Roteiro, 43–45.
[35] Moreira Pinto, Apontamentos, "Canellas finas."

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name has been matrilineally transmitted until today, of the treaty, and of the tragic incidents at Caxias. But it speaks of Tempẽ"s murder, while Ribeiro ascribes his death to the smallpox. Further, the natives report the flight of the tribe into the dry forest in the angle formed by the Corda and the Ribeirão dos Porcos; and how a tribesman whose daughter had remained among the colonists acted as a go-between negotiating a new treaty of peace. This they have loyally kept; for the rebellion of 1860 against the Indian superintendent João da Cunha Aleanfor on the upper Mearim was not, as Father Bartolomeo da Monza has it, a Canella but a Guajajára uprising.[xx] In the 1901 revolt of the Guajajára the Rąmkõ'kamekra furnished a contingent of 40 (not 200, as Ignace writes) warriors under chief Major Delfino Kõkaipó to aid the troops sent against the rebels.

In 1924 Snethlage spent three weeks, in 1928 Fróes Abreu four days in Ponto; I shall have frequent occasion to cite their observations. In 1929 I paid my first visit there, spending a little over a month; in 1930, 1931, 1933, 1935, and 1936 I stayed there, respectively, a little over two months, two and a half months, nearly three months, over two months, and two and a half months. Adopted as the son of the above-mentioned Delfino Kõkaipó's son, I bear his Indian name.

In 1934 lack of timber for clearings forced the Indians to abandon Ponto and to seek a new site a little farther downstream, at Baixão Preto, where a measles epidemic carried off some twenty children. Thereupon the settlement was moved to a somewhat higher altitude, but the grippe immediately demanded a number of further victims, and this scourge had not yet disappeared when the smallpox set in (1935). After the death of their principal chief, Ropką', the Indians fled in various directions, but reunited after the lapse of several months, some on the Ribeirão dos Bois, others on the Ribeirão dos Pombos. Each of these fractions obstinately insisted on the other's giving up its settlement in order to join the other. With some difficulty I persuaded them in 1936 to form a new common village on the Ribeirão da Rapoza.

The population seems to have maintained itself at a level in recent years. The census of 1919 lists Ponto with 226 inhabitants, clearly an understatement. On the other hand, Snethlage's figure of 400 for Remakokamekrãn and Sakamekrãn, that is, for Ponto in 1929, is certainly excessive. In 1933 I counted 298; in 1935 they had decreased to 265, but in 1936 they numbered close to 300.

On the speech of the three Canella tribes the following material has been published:

1819. Martius, Beiträge, 2:149. 164 words (Aponegieran-Apą'nyekra).
1902. Ignace, Les Capiecrans, 479. 36 words (Canellas, tribe not specified).
1908. Kissenberth, Bei den Canella-Indianern, 53. 46 words (Canellas of Soledade-Kénkateye).
1913. Nimuendajú, Vokabular der Timbiras. 55 words (allegedly Remakókamekrere, actually Apą'nyekra).
1924. Snethlage, Unter nordostbrasilianischen Indianern, 187 f. 399 words (Rąmkõ'kamekran).
1928. Fróes Abreu, Terra das Palmeiras, 201 f. 200 words and short sentences, 38 personal names (Canella of Ponto-Rąmkõ'kamekra).
1929–1930. Pompeu Sobrinho, Merrime„ 17 f. 798 words (Portuguese-Canella and Canella-Portuguese). His grammatical remarks rest on dubious forms and are often positively incorrect: feminine suffix, plural by duplication, word contraction, pronominal infixation, etc.

14. The Čą'kamekra

To the northeast, beyond the watershed of the Rio Corda basin, the Rąmkõ'kamekra were bounded by the territory of their ancient enemies, the Čą'kamekra, who held the district of the Rio das Flores, a rivulet entering the Rio Mearim from the east;

[xx] Bartolomeo da Monza, Massacre di Alto Alegre.

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but they have never resided on the Rio Balsas, where Martius places them.[205] Because the dry forest already predominates in their habitat, the Neobrazilians call these people Timbiras da Matta or Matteiros. Another appellation for them, unintelligible to me, apparently used to be Terantim, which occurs as early as 1731; likewise the form Berintim.[206]

The term they themselves and the other Timbira apply is Čą′kamekra, from čąre (steppe fox [*Canis brasiliensis*]). Ribeiro's spelling "Sacamecran" and Snethlage's "Sakamekrãn," though the latter's word lists twice render "tschorã" as raposa (= steppe fox). Alternative Rąmkõ′kamekra terms for this people are Irómkateye (those of the forest [iróm]), and Mukúrkateye, after the Brejo da Mucura, the site of their last village.

In Ribeiro's day the Čą′kamekra were an extremely warlike tribe, which ravaged the fazendas along the Caxias-Pastos Bons route and later made navigation on the Mearim unsafe. At that time they occupied the villages of Alagoas and Pintado. After their defeat by Felix do Rego toward the close of the eighteenth century, they suffered no serious harm from any bandeira. In 1815 a part of the tribe was tricked by false proposals of peace, captured with the assistance of Capiecran, and publicly auctioned off in Caxias as slaves.

In 1818 another bandeira offered proposals for a new treaty and gifts, of which only the latter were accepted. A cargo of iron tools, which was thereupon sent them, they also accepted, but without presenting themselves to the forwarders. Finally, however a number of them went downstream in the boat, ostensibly to ratify the treaty in Caxias, but at the Remanso do Urubú they murdered the crew and fled back into the woods.

The military post of Principe Regente at the Alpercaras-Itapicurú confluence played a great part in the conflicts with both Čą′kamekra and Rąmkõ′kamekra. Even before the establishment of Pastos Bons (1764) a road had been pushed onward from Caxias into this region, though Indian attacks necessitated its abandonment. During the first four years of the post, twenty members of the garrison were killed by the Indians. For three years its commandant was the oft-cited Francisco de Paula Ribeiro. In 1817 political intrigues led to its abandonment in favor of the newly laid out settlement of Almeida, fifteen kilometers below the present Picos. Thereupon the Indian attacks immediately multiplied to such an extent that even São Zacharias farther downstream had to be abandoned.[207]

The Čą′kamekra remained hostile until at least the 'forties. In 1847 mention is still made of the two Matteiro villages. In 1854 we hear of several hordes living scattered on the banks of the Mearim between the Morro do Cocal Grande (= Morro do Pontal?) and the Morro do Bezerra, that is, about between 5° 10′ and 5° 20′, as well as near Picos on the Itapicurú. In 1855 some forty were living on the Morro do Bezerra, where a number died of fever in the course of the next two years. Others moved to the Rio dos Flores while the remainder was settled at Intans, a little below the Morro do Bezerra, whence they migrated to the Canellas da Chapada (?). Rąmkõ′kamekra tradition likewise tells of peace made by the Čą′kamekra many years ago; thereupon the two tribes jointly occupied one village, but disease caused them to separate again.

At all events the remnants of the Čą′kamekra reunited in the region of the upper Rio das Flores, where they constantly receded southward before the wave of settlers. In the 'nineties they lived on the Brejo da Mucura, one of the most remote

[205] Martius, Beiträge, 1:285.
[206] Annaes, 5:553, 559. Pereira do Lago, Itinerario, 421.
[207] Ribeiro, Memoria, § 36; Roteiro, 64, Nota 27. Marques, Apontamentos, 16, 27.

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sources of that rivulet. Unable to maintain themselves in independence, they sought and found refuge, about the turn of the century, among the Rąmkõ'kamekra, fusing with them so as to lose their separate existence. According to their own statements their ancient language was wholly identical with that of the Rąmkõ'kamekra.

15. Extinct Tribes

Concerning the following four tribes, now wholly extinct, there is a complete lack of linguistic or ethnographic material. Nevertheless, judging from the references to them in the literature and in contemporary Timbira tradition, the first two were almost certainly of Timbira affiliation, the two others at least probably so.

Karēkateye.—Their name is derived from karē (mud). Their identity with the older authors' Caracategé and Canacategé is pure conjecture on my part. According to Ribeiro, the Cannaquetgê (Canaqtegê) occupied a village on the Rio Farinha until 1814.[166] In that year they asked for peace, which was denied because, as Ribeiro remarks, slaves were needed. The bandeira of São Pedro de Alcantara with Krahõ' allies attacked them, enslaved a goodly number, selling them to Pará, and caused the dispersal of the rest. On the other hand, Pinto de Magalhães represents himself and his Krahõ' as victims of the Canacategé.[167]

Subsequently the Caracategé are associated with the banks of the Grajahú immediately above the sites occupied during the past decades by the Kre'pų'mkateye. In 1851 they, jointly with the Gaviões, are located on the Grajahú between Tapera Leopoldina and Chapada (= Grajahú).[168] In 1853 they are said to reside at Jussaral on the Mearim—an unintelligible statement since, so far as that region has been known at all, its forests have been occupied only by Guajajára.

These Caracategé are conceivably the ancestors of the present Kre'pų'mkateye, but it is also possible that they are identical with the Karēkateye of Rąmkõ'kamekra tradition. According to the latter, the tribal remnants joined them and were taken into their community. At certain ceremonies of the tamhą'k (p. 217), where the inhabitants of Ponto figure according to their tribal descent, the descendants of the Karēkateye still form a separate little group, with a site on the north-northwest side of the plaza, suggesting that their forefathers had immigrated from that direction. This would tally absolutely with the identity of the Karēkateye and the Caracategé of the Rio Grajahú. On the other hand, their equation with the Canacategé of the Rio Farinha would have put them on the west-southwest side, contrary to the observed facts.

The Krõ'rekamekra.—The remnants of this people were adopted by the Rąmkõ'kamekra under similar circumstances. Their leader at the time is said to have been a great singer. In the tamhą'k ceremonial the very few descendants of this tribe stand on the southwest side of the plaza, in consonance with their original habitat. Pinto de Magalhães[169] lists the Crurê-Camecran with nine (subtracting synonyms, only five) other tribes as living in the region north of São Pedro de Alcantara and bounded in the west by the Tocantins, in the east by the watershed, in the north by the tropical forest zone, 5° 10′; the tribe is said to be hostile to the Krahõ'. Pohl also places the Crurecamecrans on the east bank of the Tocantins, whereas Martius[170] and Cazal merely mention them as Crurecamecrans and Crorécamecrans.

Krõre in Timbira signifies the taitetú pig (*Dicotyles labiatus*).

[166] Ribeiro, Memoria, §§ 70, 83; Roteiro, 46.
[167] Almeida, Carolina, 52.
[168] Marques, Apontamentos, "Indios."
[169] Almeida, Carolina, 55.
[170] Martius, Beiträge, 2:284. Cazal, Chorographia, 2:293. Pohl, Reise, 2:211.

[1 i.e. the Cą'Kamedra --- Analyst.]

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619 101 *The Nyurukwayé.*—The literature records such synonyms as Norocoagê, Norogagê, Noraguagé, Noraquagê, Ununuguajé.[121] The name is derived from the Timbira word for dwelling: Apinayé nyurukwá, Eastern Timbira nyõkwa, yũkwá. However, the Eastern Timbira also use the Apinayé designation for the tribe in question, which lived on the west side of the Tocantins, south of the Apinayé, though Pohl erroneously puts them among the tribes of the east side.

619 175 Pinto de Magalhães places them among the tribes between the Tocantins and the Araguaya, from São Pedro de Alcantara to the confluence of these rivers. He reports how *more suo* he had tried to make friends with them by aiding the Krahõ′ in a raid against the Norocagês and sending back to their own people two of the three women that were made captives. This seems to have occurred in 1810 or a little later.

According to Ribeiro this tribe was enslaved and dispersed at the same time as the Canaquetgês, that is, in 1815. However, it evidently maintained its existence for some time thereafter, since Cunha Mattos reports an attack in 1824 by Inhajurupé-Chavante and Noraguagés on the Šerénte aldea Graciosa, which he had founded somewhat below the present Porto Nacional. He regarded the Noraguagés as of the same origin as the Šerénte and describes them as a tribe of insignificant size, though his figure of 200 warriors would correspond to a total of 800 to 1000 souls. They were said to reside west of the Temembó or Pepuxi (=Krahõ′ ? Šavánte ?) in the region of the Estreito, 6° 30′.

In 1844 Castelnau once more cites the tribe as one of the five Šerémte subtribes[122]—unquestionably an error, for the Šerénte constitute a single tribal unit. Since then the Nyurukwayé no longer appear in the sources. The Krahõ′ of today recognize the name, but disclaim any further knowledge.

The Augutgé.—Without any localization Ribeiro mentions a tribe he designates once by the above name, a second as Angetgê:

> In 1816 a bandeira lured it into its power by mendacious promises, enslaved its members, and hacked to pieces its chief when he protested against such treachery. Part of the slaves were shipped to Pará, the rest were sold to itinerant traders, who sold them off to Pinahy.

Otherwise I have no knowledge of any statements about this tribe; possibly the name is a distortion of Ahótye (= Apinayé).

619 101 *Other names.*—Various tribal names referred to the Timbira zone appear in the literature without definite localization, so that it is not worth while to discuss them in detail.[123]

Chacamecran, Xocamecran, and Jocamecran presumably refer to the Čą′kamekra. Others (such as Manacobgê, Caturecategê, Capacatagê [= Capetigi ?], Sapicran, and Tucategê) I am unable to interpret. They may or may not have been Timbira tribes, for we must recollect that the Tupí Amanayé, too, bear a tribal name ending in -ye, -gê.

[121] Saint-Adolphe, Dicionario, "Norogagês." Ribeiro, Memoria, § 83; Roteiro, 37, 46. Pohl, Reise, 2:682. Cunha Mattos, Chorographia, 37:357; 38:21, 78. Almeida, Carolina, 51. Marques, Apontamentos, "Tocantins."

[122] Castelnau, Histoire, 1:352.

[123] Martius, Beiträge, 1:284. Pohl, Reise, 2:182. Almeida, Carolina, 55. Marques, Apontamentos, "Santa Thereza," "Tocantins." Casal, Chorographia, 2:293.

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aboriginal, is the forest creeper the Timbira call ha'krő, the Neobrazilians timbó. The Indians tear it out with the roots, then wash off the earth, and tap the root on a log with an appropriate stick so as to separate the fibers. While some rinse the fiber balls in the water of the creek, others wait downstream in order to seize with their hands the stupefied fish as they drift along, or spit them on arrows, or catch the smaller fry with a scoop net, krį, this last being a conical net mounted on a hoop without a handle. My reason for regarding it as aboriginal is that, while lacking among both the Guajajára and Neobrazilians, it appears in the same form with the identical designation among the Eastern (Rąmkõ'kamekra, Pųkóbye, Kre'pų'mkateye) and Western Timbira. The small fish are collected in gourd bowls or little baskets, the larger ones are ranged on special cords, tepčečą, with a wooden tip at one end and a transverse stick at the other (fig. 6).

In drugging fish, too, they like to select a young tamhą'k, who is the first to enter the water when the stupefied fish begin to appear, while the other Indians wait on

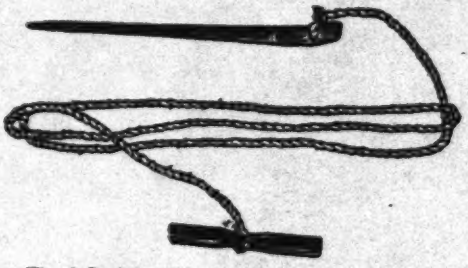

Fig. 6. Cord for stringing fish. Approx. ½ nat. size.

the bank. He spits the first three fish on his arrow, signalling for each by a shout, to which the others respond by screaming and the blowing of trumpets. Then he leaves the water and hands the fish to an old man, while everyone starts gathering the spoils.

Gathering

Gathering is indissolubly linked with nomadic or seminomadic life. Farmers in a restricted territory, like the present Timbira, cannot gather in the steppe with any measure of profit.

However, though this source of food has shrunk almost to the insignificance of fishing through the progress of agriculture and the restriction of the habitat, the Rąmkõ'kamekra still pray to the sun to protect the steppe fruits and let them grow to gladden men's hearts. This is done somewhat differently than in the corresponding prayer for game, though in almost identical words. The speaker was the oldest man of the entire tribe. He went to the plaza in the morning, rested one knee on the ground, stretched out an empty gourd bowl toward the sun, and said, "Kédeti imį ampó čo yamã ke imã hokati vayakrį'."

Before rice and manioc flour were available, when the tribal territory was about twenty times its present extent, the gathering of steppe and *galeria* fruits was perhaps proportionately greater. Ribeiro,[39] who evidently observed the Timbira with special frequency during their migratory period, enumerates the following among their wild fruits:

[39] Memoria, § 11.

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Juçára (*Euterpe* sp.)	Piquy (*Caryocar* sp.)
Bacaba (*Oenocarpus* sp.)	Mocajuba (*Acrocomia* sp.)
Sapucaia (*Lecythis* sp.)	Mangaba (*Hancornia* sp.)
Curiti (?)	Cajú (*Anacardium* sp.)
Guabiroba	Araçá (*Psidium* sp.)
Bacury (*Platonia* sp.)	Côco = babassu (*Orbignia* sp.)
Poçá	

Strangely enough, he omits the palm that is one of the most, if not the most, important of species for the Timbira, namely, the burity (*Mauritia flexuosa*).

Snethlage thus supplements the list:[288]

Piassava (*Attalea* sp.)	Paty (*Astrocaryum* sp.)
Catulé (*Cocos comosa*)	Muricy (*Brytonima* sp.)

(Various *Astrocaryae*)

Of all the species named only four are really important in supplying a sufficiency of food during part of the year, viz., the four palms of the *galeria* woods—juçára, bacaba, babassu, and burity.

From the fleshy layer of the seeds of the juçára, bacaba, and burity fruits the Indians prepare more or less viscid beverages, which are very nutritious by reason of their fatty content. They are strained through little round strainers, plaited from uarumã strips, whose ends are twisted together into a peripheral pad (pl. 20, *c*). The babassu yields for food not only its strongly oleaginous seeds, but also the indwelling larvae of *Bruchus nucleorum*,[289] which we have noted as used for hair pomade. The seeds are pounded in a mortar, and the pulp is rinsed with water, whence there evolves a fatty, white juice, which is poured through the above-mentioned strainer.

Anciently tribes waged war over stands of babassu, as in the fighting between the Krahõ' and the Põrekamekra noted by Pohl.[290] It was obviously this palm whose ownership was at stake; for it is especially common on the left bank of the Tocantins.

Ribeiro mentions the mocajuba trunk as a source of food and drink, a use I have never myself noted. On the other hand, the palmitos, leaf shoots, of the juçara and especially of the anajá (*Maximiliana regia*) are occasionally consumed even today.

In times of dearth the Rąmkõ'kamekra prepare a kind of flour from the root of the patioba (*Caladium* sp.; Timbira: mriti), which grows in the water of creeks and swamps.

As an article of diet, wild honey is equally insignificant. Snethlage describes the procedure of hacking it out of the trees and pouring it into gourd bottles. I have never seen beehives in Timbira villages.

Except for honey, the gathering of wild food is principally a feminine task; even nowadays women and girls are rather addicted to it. Marching through the steppe, they glance all around, almost instinctively scouring the country, and collect whatever comes near them into a gourd bowl, which they generally take along on such trips. Sometimes a large bevy of girls, especially young ones, jointly roam over the steppe for days in quest of fruits. In order not to miss their customary dances every night, they take a precentor with them, but otherwise decline a male escort and would manhandle any lad who should thrust his company upon them. During one of these marches, in 1933, I observed the following remarkable terminal performance.

During the last period of seclusion of the initiation festival held at the time a dozen girls with the precentor Kaukré and his wife marched about forty kilometers

[288] Nordostbras. Ind., 160.
[289] Pohl, 2:137.
[290] Cf. Frões Abreu, Terra das Palmeiras, 54.

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and they only rarely. The stilts are of burity leaf-stems and stepped so that the feet are at most 40 cm. above the ground. The part above the footrest is tied to the outside of the lower leg.

Cat's cradle.—Both young girls and young men make string figures, but those really conversant with cat's cradle are relatively few in number. I noticed ten distinct figures.

Dances.—The dances described above (p. 114 ff.) are the only social games of these Indians.

War and Peace

Relations with outsiders.—The Eastern Timbira are not nearly so amiable and peaceable toward outsiders as are the Apinayé. The highest goal of their social organization seems to have been to preclude any breach of internal peace, so that intratribally theft is rare and murder almost unknown; but in former times such conduct was apparently permitted toward aliens—a probable correlate of their greater or lesser hostility toward virtually all neighboring tribes. Traces of this ancient attitude may occasionally be observed even today with reference to Neobrazilian neighbors, especially among the Krîkatí and Pukóbye. On the other hand, the mutual relations of the several tribes, though still far removed from a sense of national solidarity, have unquestionably improved. The point is simply that the native tribes no longer inspire one another with fear, while the latent animosity between Indians and Neobrazilians has remained uniform during the last hundred years or so.

At all events the Krahõ′ until 1809, the Rąmkõ′kamekra until 1814, the Krîkatí and Pukóbye for about two decades after that, were all living in incessant feuds with both aboriginal and Neobrazilian neighbors.

> Por qualquer ciume sobre limites de terras, sobre as caças, ou sobre os fructos de uma arvore, tornando-se implacaveis inimigos, fazem-se carnagens tão horrorosas, que chegam a destruir-se inteiramente.
>
> (Through some jealousies over territorial boundaries, over hunting or the fruits of some tree, they become inexorable enemies and execute such horrible massacres as completely to destroy one another.)[m]

In the chapters dealing with conquest, colonization, and the history of the several tribes I have brought together details concerning these feuds (pp. 4 ff., 13 f.).

As for the Rąmkõ′kamekra specifically, their relations with neighboring groups were as follows:

The Guajajára to the northwest are recognized as ancient enemies, though details as to former wars were no longer ascertainable. Possibly this animosity failed to assume extreme forms because the Rąmkõ′kamekra had no hankering for the forested territory of the Guajajára. These in turn never ventured out into the steppes, dreading and abhorring the Rąmkõ′kamekra and indeed all the Timbira, who requited the sentiment with contempt. As late as 1901, during the Guajajára uprising, this opposition expressed itself in the readiness, not to say zeal, with which the Rąmkõ′kamekra and the Kre′pų′mkateye marched against the insurgents. As previously noted, competition for the supply of arrow cane in the north at the Caxoeira da Canna Braba of the Mearim led to occasional feuds between the Rąmkõ′kamekra and the Krẽyé of Bacabal. According to Ribeiro, the Čą′kamekra to the northeast were bitter enemies until 1814, when they inflicted upon our tribe a defeat that drove it into the arms of the Neobrazilians. Later the two groups made peace and finally fused. The Gamella of Codó, farther northeastward, who were not

[m] Ribeiro, Memoria, § 9.

Timbira, remained hostile until their extinction, to which the Rąmkō'kamekra contributed their share.[=] The southern frontier witnessed fights with the Neobrazilians, whose predecessors in that region are unknown. The Apą'nyekra to the west were not precisely hostile, but neither was there true friendship between these two Canella tribes, who in fact have not yet achieved that relationship.

Bravery.—Ribeiro, familiar with Timbira warfare through long years of personal experience, unreservedly bears witness to the great bravery of these Indians:

> Fora-lhes algum tempo horrorosas as nossas armas de fogo, porem familiarizados com tudo o que nos diz respeito, até sabem que sem a bala ou chumbo, a mesma polvora não vale contra elles: e é isto tanto assim, que quando sentem haver semelhante falta, avançam destimidos para tiral-as das mãos aos soldados, o que tem muitas vezes acontecido. De braço a braço poucos homens apparecem que possam medir com elles a valentia; as mesmas indias não degeneram em robustesa, e já observamos uma que vindo prisioneira, quiz fugir levando debaixo do braço a sua sentinella, e o faria se não lhe tivessem acudido; era ella de bôa altura e tanto bem proporcionada que lhe chamavam nossos soldados a Laxan grande.
>
> (Formerly our firearms inspired them with fear; but today, when they are familiar with everything concerning us, they even know that powder is impotent without bullets and shot, so that as soon as they note such deficiency they fearlessly advance, in order to snatch them [the weapons] out of the soldiers' hands, as has frequently happened. Man to man, there seem to be few men able to vie with them in point of bravery. Even the women are not inferior in robustness and we have seen one such brought in as a captive who tried to escape by dragging along her guard under her arm and would have succeeded if he had not received aid. She was of goodly stature and so well built that our soldiers dubbed her "the big sorrel mare.")[=]

And again:

> Ha entre elles homens muito valorosos! Nos observamos em 1801 a coragem com que um gentio Capiekrans defendeu a sua liberdade contra doze soldados, que o surprehenderam quasi sem armas, e primeiro tiveram estes a crueldade de fazel-o em pedaços do que a gloria de prendel-o. Em 1807 observamos tambem a animosidade de um dos Timbiras das matas, que sahindo de certa emboscada ao meio de mais de cem homens nossos, que se distrahiam em differentes trabalhos, na occasião em que se estabeleceu o arrayal do Principe Regente, matou um delles, espancou outros, e retirou-se airosamente antes de poder ser ofendido.
>
> (There are very brave men among them! In 1801 we observed the courage with which a Capiekrans [= Rąmkō'kamekra] Indian defended his liberty against twelve soldiers who had surprised him almost unarmed and had rather the satisfaction of cruelly cutting him to pieces than the glory of capturing him. In 1807 we also observed the audacity of a Forest Timbira [= Cą'kamekra], who dashed from some ambush into the midst of over a hundred of our people employed with sundry tasks at the founding of the Arroyal do Principe Regente; he killed one man, attacked several others and dexterously withdrew before he could be made to suffer any injury.)[=]

At present the Timbira, weakened by defeat and disease, know that the overwhelming majority of their civilized neighbors are merely waiting for a pretext to pose as defenseless victims of Indian savagery, demanding corresponding coercive measures by officials and the government, or even to resort to such on their own initiative. Hence an Indian hesitates for a long time before reacting to Neobrazilian insults and threats, thus acquiring a character for "cowardice." But even nowadays the camel's back will break: not many years ago, in the presence of half a dozen people in front of a fazenda, the Rąmkō'kamekra Wakãi shot down a Neobrazilian with an arrow, when the man continued for a long time to vituperate the at first unresisting Indian and threaten him with death.

Tactics.—Against Neobrazilians the Timbira presumably applied surprise attacks from ambush, but against their own kind they were by no means afraid of open

[=] Nimuendajú, The Gamella, 8.
[=] Memoria, § 19.
[=] *Ibid.*, § 22.

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411 ceived a blade as a surface find from Krīkatí territory. Several Western Gaviões
171 specimens have been published; still another, reputedly Krahō', departs so widely from all other Timbira equivalents in its decoration that I am inclined to doubt the provenience assigned to it.[380]

In my day the anchor axe did not linger even in ceremonial usage. I obtained my Rąmkō'kamekra sample from an aged Indian woman reckoned my "aunt," but who was nevertheless censured by her other relatives for giving it to me. She had had it in custody since the death of its last owner, her brother Krąmpą'n. Of an afternoon or evening he was said to have occasionally held it in the plaza while singing "Yēē heyō kąire yēē!," as well as the names of his ancestors. He had obtained the weapon from his uncle, Mąyapíri, a great warrior who is supposed to have used it in actual combat.

727 *Slayer's seclusion.*—The slayer of an enemy is called hukanã'ra (perseverer;
783 aukanã', persevere, imperative), or hąprẽ' (brave one). Directly after the killing he paints himself with charcoal and draws a broad red stripe across his mouth. As soon as he gets back to the village he goes into a month's retreat, during which period he sits on a special little platform bed and may neither laugh nor wash himself. His sustenance is restricted to roasted maize. At the close of his seclusion his mother or sister prepares manioc paste and his maternal uncle goes hunting, the flesh of the game killed providing material for three meat pies nearly a meter in diameter. The killer takes a bath and is decorated with falcon down. After the usual afternoon log race a youth brings firewood to the plaza and kindles a fire, near which the men, led by a precentor, sing the same song characteristic of the hõkrowatiyõ ceremony of the pepyé initiation (p. 198 f.). The decorated slayer steps among them and shouts a statement about his exploit. Before sunset the solemnity is over.

On the following morning the three pies are deposited on the boulevard in front of the slayer's maternal home. Admonished by the elders seated in the plaza to go through the whole procedure in proper fashion, the killer slowly advances toward the pies. Making the sign of a deer with the index and middle fingers of his uplifted hands, he imitates the snort of a shy deer. Thus he leaps over the food and proceeds toward the councilors, to whom he presents himself. These then have the pies fetched and divide them up among themselves.

648 *Treaties and alliances.*—Formal treaties and alliances occurred both between
● 175 Timbira groups and between such and Neobrazilians. To be sure, Ribeiro, supported
728 in this by Pohl, expresses a very derogatory opinion as to the value of such agreements:

> Sua inclinação para o roubo estranho é por tal forma excessiva que rompe toda a alliança logo que possam furtar uns poucos de pregos velhos.
>
> (Their inclination to rob outsiders is so extreme that they break any treaty as soon as they have a chance to steal a few old nails.)[381]

However, Ribeiro himself describes several instances in which a solemnly concluded pact was ruptured on trifling pretexts not by the Indians, but by the Neobrazilians. In 1815 he witnessed the entrance of from five to six hundred Põrekamekra into São Pedro de Alcantara in order to make peace:

> ... ás sete horas da manhã, entraram desarmados na povoação formando cada sexo uma columna que marchavam parallelas entre si, e á testa dellas vinha o seu chefe maioral chamado Coerit, homem com 50 annos de edade, muito respeitado entre os seus, e de uma conducta tal, nesta administração que não parecia um barbaro selvagem. ... Traziam elles todos uns ramos verdes nas mãos,

[380] Nimuendajú, The Apinayé, 69 f., 126–128; Rydén, Brazilian Anchor Axes, figs. 3 E, 6 C, 6 F; Simões da Silva, Machado crescente.

[381] Ribeiro, Memoria, § 20. Pohl, *supra*.

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signal caracteristico da paz, e ellas os braços encruzados; cantavam alternadamente, e não com aquella algazarra que é propria dos seus divertimentos; mas davam por alguma forma a conhecer, no assustado dos seus semblantes, a incerteza que tinham da sinceridade dos homens que vinham a communicar."

(...at 7 o'clock in the morning they marched into the place unarmed, each lineage forming a column marching parallel to the others, and headed by their paramount chief Coerit, a man of fifty, highly esteemed by his people and of such conduct in office that he did not seem to be a savage at all.... All the men were carrying green twigs in their hands, the characteristic emblem of peace, and the women had their arms crossed. They sang alternately and not with so much noise as distinguishes their amusements. However, the alarm in their facial expression indicated their uncertainty as to the trustworthiness of the men with whom they sought an understanding.)[22]

Here is the fate of these same Põrekamekra according to Ribeiro after they had settled near the spot two months later:

O chefe Coerit foi injustamente deposto, e retido como prisioneiro no logar, e sobre os demais imperou por tal forma a tyrannia dos hospedantes que fez confundir uma parte com os selvagens Macamekranas, e fugiro reste em desesperação.

(The chief Coerit was unjustly deposed and kept prisoner in the village, and the rest were so burdened by the arbitrary domination of their hosts that part of them fused with the wild Macamekrans (= Krahõ') and the rest fled in despair.)

There are certainly Timbira tribes who have during the last century lived in amity with others, viz. the Krĩkatí and Pụkóbye; the Apạ'nyekra and Krahõ'; the Krẽyé of Bacabal and the Kukóekamekra. Further, some of the tribes never broke the treaties made with Neobrazilians, for example, the Apạ'nyekra, the Timbira of Araparytíua, the Krẽyé and Kukóekamekra of Bacabal, and the Kre'pụ'mkateye. Other tribes, once bitter enemies, have formally concluded peace and united, as did the Rạmkõ'kamekra and the Čạ'kamekra. The ceremonial exchange of two precentresses customary on such occasions has been described. The institution of honorary chiefs (p. 9) likewise proves that the Timbira attached more importance to permanent peace than to incessant hostility.

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Visits.—Nevertheless mutual visits of Timbira groups, even when at peace, are not a simple affair. Several days after my first arrival among the Rạmkõ'kamekra I wished to visit the Apạ'nyekra, who lived only some fifty kilometers to the west. The two groups were on terms of peace, so I asked the councilors to let me hire a young man as guide and groom for my mount. To my astonishment this necessitated deliberations and negotiations protracted for days, and finally I was given for companions two men of mature years instead of the one young lad requested—one of the oldest councilors and another elder named Kopkré, whom I subsequently discovered to be a professional moderator and peacemaker. In reply to my subsequent query, why they had not provided *any* youth for the job, I learnt that that would have been inadvisable since a young man might easily commit some impropriety furnishing pretexts for hostilities and also causing me annoyance. However, such eventualities were not to be feared in the case of old Kentũm and the mediator Kopkré, whose sister, moreover, was married to an Apạ'nyekra.

In the hamlet of Porquinhos the chief, Chico Noleto Ka'kụ'lu, received me as his people are wont to receive strange "Christians." He regretted having nothing whatsoever to offer me and incessantly demanded rather than begged for anything that came into his head, using such phrases as, "What! You haven't even brought me such and such an object!" When I offered him some tobacco and a batch of cigarette paper, he refused to accept them on the ground that the present was insufficient, whereupon I calmly pocketed it, giving him nothing at all. At this point Kopkré displayed all his talents, introducing me to the second chief, an honorary chief

[22] Ribeiro, Memoria, §§ 66–67.

1[only on p. 126, see category 116 --- Analyst]

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V. RELIGION AND MAGIC

Earlier Sources

In the older literature there are no usable statements about Eastern Timbira religion. According to Ribeiro,

> Nao se lhes conoce a mais pequena demonstração de culto ou religião qualquer que ella seja, pois é sua razão a esse respeito submergida no chaos da ignorancia, sendo lhes bem indifferente que o sol nasça ou que se esconda.
>
> (Not the slightest manifestation of cult or religion is known from them, rather is their reason buried in ignorance in this regard, and they are quite indifferent whether the sun rises or is concealed).[207]

As will appear, things are not quite so bad as all that.

About Põrekamekra religion an interpreter told Pohl the following:[208]

> Die Indianer erkennen ein höchstes Wesen, welches sie mit dem Namen Tur-pi bezeichnen, es wohnt im Himmel, sendet Regen, Sonnenschein und Gewitter und verschafft ihnen Nahrung. Sie glauben an Fortdauer nach dem Tode, ewigen Lohn und ewige Strafe.

I cannot confirm these statements concerning a Supreme Being and am unable to explain the term Turpi. Pohl, with whom Snethlage agrees, ascribes these doctrines to previous instruction by Jesuits from Pará.

Snethlage regards as certain a lunar and astral cult, which he infers from a nocturnal dance he attended.[209] This was performed in the plaza by men in a circle stepping first with one leg, then the other, while turning their bodies, gazing toward the sky, and repeatedly uttering the word katšere (star). I have vainly tried to get data from the Indians concerning this dance, which I never witnessed. Thus, I asked all the precentors for texts of songs containing the word in question or otherwise dealing with stars. The solitary chant which they cited again and again is that concerned with Halley's comet (p. 190). This, however, is sung in quite a different setting and exclusively during a pepyé celebration. Snethlage's visit, however, coincided with a Mummers' festival, such as I was also able to attend in 1935, but without noting anything even remotely suggested by his account. The procedure he saw then must have been of a quite special and isolated character. As a matter of fact, hardly any religious significance attaches to the stars among these Canella, whereas the moon does play a part, though by no means the principal one. Concerning animistic beliefs Snethlage reports nothing.

Fróes Abreu conceived the precentor of the nocturnal dances as a medicine-man and the performances themselves as prayers (rezas in Indian parlance). He heard of a celestial god who was the father of all humanity, but was unable to get further information. Nor was Pompeu Sobrinho able to extract relevant data. He erroneously regards the syllable vrị in pụduvrị' (būt'êra in his orthography), moon, as a feminine suffix, whence he conjectures that a male sun and a female moon are connected with Canella religion. Finally, Abbé Étienne Ignace declares: "Ce sont des catholiques ayant conservé des practiques superstitieuses."[210]

Celestial Bodies

Compared with, say, the Guarani, the Rąmkõ'kamekra certainly have very little religion, being in this respect inferior also to the Šerénte and even to the Apinayé.

[207] Ribeiro, Memoria, § 9.
[208] Pohl, Reise, 2:209.
[209] Nordostbras. Ind., 184.
[210] Fróes Abreu, Terra das Palmeiras, 180 f.; Sobrinho, Merrima, 14; Ignace, Les Caplakrans, 478.

OTSHUKAYANA DANCE SCENE

[305]

/46 cont./

177 [323] [273] Like these representatives of the Gē group, the Canella Indians, in contact with the Whites for over a century, have adopted the art of pottery. Like the former, the production of fermented beverages, which in general they both detest, is unknown to them.

It is not lack of ability which prevents the Canella Indians, and with them all their tribal relatives, from acquiring the cultural achievements of higher nations, but rather their innate indolence, rooted in them for thousands of years, which, however, is perhaps only a conscious defense against all foreign influences.

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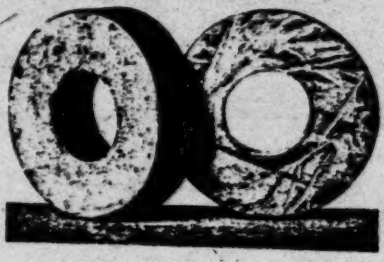

Pierced ear-disks (kui). 1/2 natural size.

114 175 [113] The scanty data which Martius (1) gives us about the once

1. Martius, Beiträge zur Ethnographie und Sprachkunde Amerikas, zumal Brasiliens /Contributions to the Ethnography and Linguistics of America, especially of Brazil/, Vol. I, 1867, p. 285.

numerous Canella Indians and their subhordes were taken from the descriptions, generally excellent, but not always quite clear, of Major Francisco de Paula Ribeiro (2), who, starting out from São Luís,

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2. a. "Roteiro da viagem, que fez o Capitão Francisco de Paula Ribeiro ás fronteiras da Capitania de Maranhão e da de Goyaz no anno de 1815 em serviço de S. M. Fidelissima /Logbook of the

/46 cont./

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2. (cont.)
voyage made by Capt. Francisco de Paula Ribeiro to the frontiers of the provinces of Maranhão and Goiás in the year 1815 in the service of S. M. Fidelissima/." In Revista trimensal de historia e geographia, Rio de Janeiro. Second series, first volume; No. 9...1st quarter of 1848, pp. 39-43. b. Memoria sobre as nações gentias que presentemente habitam o continente do Maranhão /Memoir on the pagan peoples who at present inhabit the land of Maranhão/." Written in the year 1819 by Major Francisco de Paula Ribeiro. In Rev. Trimens., third volume, 1841; reprinted 1860; pp. 184-197; 297-322.

114 crossed all of Maranhão in the years 1815 and 1816 to settle border
175 questions in the service of the Portuguese crown and on his journey from Caxias via Pastos Bons to São Pedro de Alcantara (3) came in

[113]

3. Corresponds to the Carolina of today, somewhat under 7°15' southern latitude, located on a sharp bend of the Tocantins toward the east. On the Stieler map of South America and also on the Atlas do Brazil published in 1909 by Barão Homem do Mello and Dr. Francisco Homem do Mello, on the page "Estado de Goyaz," there is mistakenly marked on the orogr. right Tocantins bank, south of the mouth of the Ribeirão do João Ayres, a place named S. Pedro de Alcantara, of whose nonexistence I was personally able to convince myself.

contact with the tribe mentioned.